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# The Cross = Annunciation

By  
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THE SANCTUARY OF OUR  
SORROWFUL MOTHER

*Poems by*  
JESSE B. HORNING

*The Savior's Last Appeal*



"Behold Thy Mother"

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## *Auctoris Declaratio*

Urbani VIII Decretis, 13 Martii 1625, et 5 Julii 1634 editis, eorumque confirmationi et declarationi, observantia et reverentia, qua par est, insistendo, profiteor, me haud alio sensu, quidquid in hoc libro refero, accipere aut recipi ab ullo velle, quam quo ea solent, quae humana dumtaxat auctoritate, non autem divina Catholicae Romanae Ecclesiae, aut S. Sedis Apostolicae nituntur.

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*TO MY MOTHER  
AND  
YOURS*

## Preface

BOOKS of Mariology are frequently entirely theological or emphatically devotional; but this book combines the two phases and rears its devotional structure on a sound theological basis. Developing a thesis in this manner is a difficult task, for the method used in addressing theologians has been different than that used to address the laity. Difficult terminology has either been avoided or explained; and this makes the book available for the general reader, whether within or outside of the Catholic faith. In other words, theology and devotion have been united with the purpose of making a complete exposition of the Virgin Mother's relation to us.

The Mother of Christ occupies a prominent place in Catholic theology. That the coming of Christ was Divine and miraculous is held by all Christendom, with the exception of those who are of Unitarian belief; and this general belief is known as the doctrine of the Virgin Birth. In addition to this general belief, the Catholic Church also holds and teaches that the Virgin Mary, Herself, was conceived without original sin; and this is known as the dogma of the Immaculate Conception; and, also, that the Virgin Mary, after death, was assumed, body and soul, into Heaven; and this is known as the Assumption.

Necessarily, all this has to do with the fact that the Virgin Mary is the Mother of Christ, the God-Man; and, as, so far as she is concerned, her active part in our redemption began with what is known as the Annunciation, when her mission was made known unto her, it has been customary for writers to relate various subsequent Mariological developments to the Annunciation; but the result has been that unconsciously the attempt has been made to coerce logic to compel acceptance of conclusions containing more than could have been deduced from the premises. The situation demanded elucidation. Various writers of distinction and others, of whose helpful efforts we have availed ourselves,

have contributed to the subject; but the solution was not forthcoming.

The process of our thesis is as follows: Our Savior made a proclamation on the Cross. He announced Motherhood and sonship in the persons of Mary, His Mother; and the disciple. His statement was bilateral. The union of wills constituted a Divine Contract. The condition resulting from this union could not precede the occasion when the union was instituted; and that this was the occasion when we became spiritually reborn is according to Scripture and must be so recognized. This declaration announced the relationship that Mary is our Mother and that we are her children, in person. In a word, the functions of her Motherhood of us must be considered as potential and she must be considered as eligible until that relationship had been definitely and actually constituted.

It is the thesis of this book to show, maintain and prove that the position and function Mary holds and fulfills in her maternal relation to us is not merely inferentially derived from the Annunciation and its immediate derivatives, but that her present status of position and function, as understood by the Church, positively exists because of the unique filiation established by Christ Himself while on the Cross, and by Himself announced from the Cross when He spoke the words, "Woman, behold thy son—Behold thy Mother;" these words thus constituting a final and conclusive proclamation, which, because of the tremendous import therein contained, we have designated as the Cross-Annunciation, the title of this book.

The book is advanced in that it presents the solution so that what is believed through devotion and the supernatural deposit of Catholic faith can also be stated through and be believed by a logical process sustained by Biblical citations and in harmony with those statements which most adequately and authoritatively speak the mind of the Church.

The manner of presentation has necessarily been argumentative and logical; and it has been found expedient,



for the sake of thoroughness and completeness, to treat the various aspects of the same proposition.

The present condition of religious thought and turmoil, national and international, makes this an appropriate time to put forth this further development of Mariological doctrine; and it is suitable that this book emanate from a place entirely devoted to the inculcation of Marian teaching—an activity, inspired by zeal and devotion, to make as many as will “Behold thy Mother.”

*Feast of St. Juliana Falconieri,*

1931



To Thee, by Angel Gabriel addressed  
To be the Mother of the Seed Divine,  
Thy Son hath given, by His last bequest,  
The Motherhood that makes His brethren Thine.

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## CHAPTER I

# Origin and Feasibility of Feast

Eternal are Thy counsels, Lord.  
Eternal truth is in Thy word.  
Though time devours on every hand,  
Unchanged Thy glorious word shall stand:  
In Thee, we are secure.  
How soon earth's transitory things  
Depart, and their departure brings  
The knowledge that in Thee, alone,  
Can Love's eternal truth be known  
As our foundation sure.

AT THE end as well as at the beginning of the Ecclesiastical year, Holy Mother the Church brings before our mental vision the meditative thoughts that there is nothing permanent and stable within creation. "Heaven and earth shall pass away, but my words shall not pass away."<sup>1</sup> These words, so solemnly spoken when Christ described the end and dissolution of all material things, show us that our present life, with all the things that surround us, is measured by time; but, that His words shall for always endure. Two great and momentous truths, because they embrace life in its extension and entirety. They embrace our present life which, like the earth and the heavens, shall pass away; and, also, our future life stamped with the mark of immortality; and, which, like the words of our Savior, shall not pass away. In these words just quoted, our Divine Savior places before our minds the insecurity of this life's creations that shall pass and the unchangeableness of the life promised to us, that shall not pass.

Evident is the truth of the assertion that the heavens and the earth shall pass away. We see repeated evidence

<sup>1</sup>St. Luke XXI: 33



of this truth in all that occurs around us. Decline, change, and loss follow each other in such rapid succession that we can almost catch the sound of universal wasting, and hear the work of destruction ceaselessly going on around us. "The mountain falling cometh to naught, and the rock is removed out of its place. The water wears the stones, the things which grow out of the dust of the earth are washed away, and the hope of man is destroyed."

Conscious of our own instability, we look about for something on which to rest; and we look in vain. The heavens and the earth had a beginning, and Christ tells us that they will have an end. The face of the world is changing daily and hourly. All animated things grow old and die. "The flower springs, blooms, withers and falls to pieces. The living and breathing animal is born and lives its allotted time; then it falls upon the earth, dissolves into its elements and is mingled with the earth again. That which we call a man, passes from childhood to youth, from youth to maturity, from maturity to age, and then it returns to the dust whence it was taken." The very rocks crumble, the trees fall, the leaves fade, the grass withers—everything around us tends to and finds dissolution. Thus, also, with man's creations. The strongest works gradually give way: the ivy clings to the mouldering tower, the briar hangs from the shattered window, and the wallflower springs from in between the disjointed stones.

We look back to the days of these builders, to the men as well as to the dwellings; and they become immediately associated in our imaginations, and the feeling of instability is stronger and deeper than before.

While we thus walk among the ruins of the past, a sad feeling of insecurity comes over us; and that feeling is by no means diminished when we arrive home. We turn to our friends. Scarcely do we speak to them, before they bid us adieu. Upon them, we gaze but momentarily, because it takes just a few moments more and their countenances are changed, and they are called away. It matters not how near or dear they are. The ties which bind us together are never

too close to be parted, nor too strong to be broken. Though compelled to surrender many of those we love, though the price be ever so great, we buy no favor, and our hold on those who remain is equally as slight. "The shadows all elude our grasp, and follow one another down the valley."

We gain no confidence, no feeling of security by turning to our contemporaries and our kindred. We know that the beloved forms that are around us are as shortlived and fleeting as were those which have been dust for centuries. The thought that all is vanity and uncertainty and ruin is equally strong, whether we muse on what has long been prostrate, or gaze on what is now departing; or, so soon, will leave.

We make a retrospection. The pleasant recollection of our former friends and, especially, the record of our relatives whose departure is mentioned in our own family history argues our course; because, when they were engaged in the active scenes of life, as full of health and hope as are we to-day, what were we? We had no knowledge, no consciousness, no being. There was not a single human in the whole universe who knew us; and, after the same interval shall have elapsed, which now divides their days from ours, where shall we be? Where they are now. When a few more friends have departed and a few more hopes have deceived us and a few more changes have mocked us, "we shall be brought to the grave and remain in the tomb: the clods of the valley shall be sweet unto us; and every one shall follow us, as they are innumerable before us." All power will have forsaken the mightiest, and the most prominent will be laid low, and every eye will be closed, and every voice hushed, and every heart will have ceased its beating.

"But My word shall not pass." It was the Word made flesh, the Second Person of the Blessed Trinity, Who gave us this one security. Beyond and outside of this statement, naught prevails; and, without His assurance, there is nothing to counteract the sinking of the heart; there is no substance among all these shadows; no reality among all these phantoms. If all who live and breathe around us are the



creatures of yesterday, and destined to see destruction to-morrow; if the same condition is ours, and the same sentence written against us; if the solid forms of inanimate nature and of laborious art are fading and falling; if, in vain, we look to the very roots of the mountains for durability, where shall we turn and upon what can we rely? There is but one support offered; but one source of confidence can be named. To this support, to this eternal source, we can look with perfect confidence of finding that security which nothing about us can give and which nothing about us can take away.

Exclaimed the monarch of Israel, "Before the mountains were made, or the earth and the world was formed; from eternity to eternity thou art God."<sup>2</sup> "In the beginning, O Lord, thou foundest the earth: and the heavens are the works of Thy hands. They shall perish but Thou remaineth: and all of them shall grow old like a garment: and as a vesture thou shalt change them, and they shall be changed. But Thou art always the selfsame, and Thy years shall not fail."<sup>3</sup>

This attribute of God, while it overwhelms us with astonishment and awe, gives us an immovable ground of confidence in the midst of a changing world. All things that surround us, all the dying, mouldering inhabitants of time must have had a creator, for the plain reason that they could not have created themselves; and their creator must have existed from all eternity, for the plain reason that the first cause must necessarily be uncaused; and, as we cannot suppose a beginning without a cause to give existence, that which is the cause of all existence must be self-existent, and, itself, could have had no beginning. And, as it had no beginning; so also, it is beyond the reach of all influence and control; and, as it is independent and almighty, it will have no end.

Says Holy Writ: "the High and Eminent that inhabiteth eternity:"<sup>4</sup> What a sublime conception! He inhabits eternity, occupies this inconceivable duration, pervades and through-

<sup>2</sup>Ps. LXXXIX: 2

<sup>3</sup>Ps. CI: 26-28

<sup>4</sup>Is. LVII: 15



out fills this boundless dwelling. Ages on ages, before even the dust of which we are formed was created, He had existed in infinite majesty; and, ages on ages shall roll away after we have all returned to the dust whence we were taken; and, still, He will exist in infinite majesty, continuing in the eternity of His Own nature, reigning in the plenitude of His Own omnipotence, forever sending forth the word which forms, supports and governs all things; for, "though heaven and earth shall pass yet My word shall not pass."

There is immediately brought to our contemplation the contrast between the enduring strength of Omnipotence and the weakness and frailty of human affairs. Wherever we look about us, we see change and decay. We are surrounded by these conditions and we know that such is the fate of all that is mortal. Beholding this, our desire for enduring strength becomes increased. The pleasure we have known is with us no longer. Our own affairs are more transitory than even the material objects that surround us. We perceive that our strength is failing and there is nothing within or without ourselves that can give our souls any permanent support, except that we look to the Omnipotent from Whom we can obtain sufficient strength, except that we look unto Him Who has said, "though heaven and earth shall pass My word shall not pass."

From the throne of eternity, as naturally conceived by us, there is in view two everlasting, always enduring, eons; reaching first into the eternity before creation; and, then, into another eternity, as it were, after creation: the former timeless, the latter an eon everlasting and eternally continuing. "There was a time," writes Father F. W. Faber, "or rather there was a timeless eternity, when God was all in all; no space, no matter, no created spirit, no life out of God: no place where life could be, no conditions under which life was possible: creation then lay a complete ideal in the mind of God, in the clear soft light of His decrees; a procession, but not an eternal one, a procession which was one day to be. The date came when time should be born, a certain indiscernible point in unsuccessive eternity, and then creation lay outside of God, though in His lap.

Then, quantity immeasurable of strange, inanimate nature began its being: of composition, various; of properties, subtle yet magnificent; of form, beauteous; and, in varieties, unnumbered; yet all, as modern scientists intimate, reducible to one force.

Then, came life's creation. Truly a God-like gift, full of divine wonders beyond our senses, requiring varying adaptabilities under conditions peculiar and delicate; wrapped in a secret, into whose ultimate recesses no man has ever penetrated."

"And God created man to his own image: to the image of God he created him: . . . and breathed into his face the breath of life, and man became a living soul."<sup>5</sup>

Thus is the origin of man, God's great handiwork: man, in whom is reflected the image and likeness of Himself. Well may we exclaim with the poet of Avon, "What a piece of work is a man! How noble in reason! Infinite in faculty! In form and moving how express and admirable! In action how like an angel! In apprehension how like a god!"

But God alone has existence of Himself. His essence is His being. All other beings have existence only in participation of Him. "His Divine concurrence keeps creation from sinking into nothingness and there is nothing in creation to which He has given an independent existence. He underlies, sustains, and renders possible our life itself; and, were He to withdraw His concurrence, and, were it only for the fraction of a moment, we should all fall back, with complete relapse, into the nothingness whence we came. The attribute of His immensity, His Divine Presence, is more intimately associated with us than is the very principle of life itself. His essence, which is one with His being, embraces and penetrates to all the extremities of His creation. His power is in the fountain of all forces, generating all activities. Conservation, itself, is the same act as creation and is inseparable from it; and yet, there is no effort, no successive attention on His part necessary to this silently calm, yet ever present concurrence."

<sup>5</sup>Gen. I:27 and II:7 (See Greenwood, Time and Eternity)



But man struggled out of God's embrace. He broke his allegiance with his Maker and stood self-poised, an object for sympathy, helpless ever to regain his former state. It was then that God brought him back through grace by re-establishing a union of merit through a supernatural principle. This brought about a substantial indwelling of God, far beyond concurrence.

This brought about the Incarnation of the Second Person of the Blessed Trinity. Sublimely does St. John, the beloved disciple, explain this mystery of grace; when, with eagle wings, soaring through the ethereal blue; on, through the golden, starry gates, he rises ever higher into the presence of his Maker; and then, speaks thus: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him: and without him was made nothing that was made. In Him was life, and the life was the light of men. . . . And the Word was made flesh, and dwelt among us."<sup>6</sup>

How marvelously more intimately do we see the Creator embracing His creation. This infinite love for mankind had its eternal origin in the idea of creation and suggested the propriety of the Word becoming Incarnate, establishing ever more intimately the character and union between the Word and mankind.

God, through infinite wisdom, would provide a means to draw us ever nearer to His Divine love. He would infuse the Divine into weak humanity. He, Whom the heavens cannot contain, stoops to unite Himself hypostatically with our human nature.

To accomplish this, the medium through whom the God-head was to come upon earth had to grow from the eternal ideal into human reality. A creature was to supply the human nature with which the Divine Nature was to be inseparably united in the Person of Jesus Christ. "Their unity and inseparability is the predestination of Jesus and Mary. The Immaculate Conception is the first mystery of both, and

<sup>6</sup>John I: 1, 2, 3, 4, 14



belonging to each." It is the harbinger of the first dawn of man's redemption, the fountain of all the other mysteries of Jesus and Mary and the consequents thereto. It shows forth more preëminently, than aught else, the character of God and His eternal decrees. "It is the primary revelation of Mary's similitude to Jesus; her exemption from original sin. Her Immaculateness is the great work of the most Holy Trinity in power, in wisdom, and in joy; and our love for her is a signet of the Triune God, set upon our souls." Our love for her is wisdom beyond all earthly lore, science or philosophy: yielding forth, within us, a clearer vision of God, of grace, of sin, of creation, of our Savior, of all things eternal. This love for Mary is a joy, not bound to things temporal, but to the eternal; and proves our predestination.

When this channel, prepared by the Blessed Trinity, (the Father having created her, the Holy Ghost having prepared her as His Spouse, and the Word having chosen her to become His Mother) was silently engaged in prayer, "the angel Gabriel was sent by God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel being come in, said unto her: 'Hail, full of grace, the Lord is with thee: blessed art thou among women.' Who having heard, was troubled at his saying, and thought with herself what manner of salutation this should be. And the angel said to her: 'Fear not, Mary, for thou hast found grace with God. Behold thou shalt conceive in thy womb, and shalt bring forth a son; and thou shalt call His name Jesus. He shall be great, and shall be called the Son of the most High; and the Lord God shall give unto him the throne of David his father; and he shall reign in the house of Jacob for ever. And of His kingdom there shall be no end.' And Mary said to the angel: 'How shall this be done, because I know not man?' And the angel answering, said to her: 'The Holy Ghost shall come upon thee, and the power of the most High shall overshadow thee.

And therefore also the Holy which shall be born of thee shall be called the Son of God'.<sup>7</sup>

Mary became the Mother of the Son of God. The great work of the redemption was now at hand; and, from the Annunciation of the Angel to Calvary's Heights, we find the Mother and the Child. Through her had eternity come among us to walk with the inhabitants of time, speaking to His contemporaries, and to all men even unto the consummation of time, inviting the creatures of yesterday into His eternal habitation of to-morrow. He made His passage into the transitoriness of mundane life at the ever Blessed Mother's consent: through her, He came to us. Born of her at Bethlehem, He grew and waxed strong under her maternal care; and, when the time came that He was to be subject unto her no longer, she bade Him go forth through the portals of Cana in Galilee, as the promised Messiah.

And, when He hung on the gibbet of the Cross, dying that we might live, "there stood by the Cross of Jesus His Mother." "When Jesus therefore had seen His Mother and the disciple standing whom He loved, he saith to His Mother: Woman, behold thy son. After that, he saith to the disciple: Behold thy Mother. And from that hour, the disciple took her to his own."<sup>8</sup>

Having left His Father's mansion, the infinite, eternal God took His abode among men, for their spiritual regeneration; and, when life was ebbing and the last drops of His Sacred Blood were oozing forth for our redemption, He gave us the Maternal Heart, so loyal, so faithful, so self-sacrificing, so true and pure; the only spot of all creation that was unsullied, uncontaminated by even a shadow of guilt; gave her, into whose inner soul all the brightness of heaven was reflected, to be our Mother. At Nazareth, Mary gave Jesus to us; now, on Calvary, Jesus gives Mary to us. He will not permit that Maternal Heart to cease its function, so faithful and so loving that the angels must have been filled with awe. He will consecrate that Maternal

<sup>7</sup>Luke I:26-35

<sup>8</sup>John XIX:26, 27



Heart by the establishment of a filiation that will unite the maternal and filial relationships, a filiation, through which, all His merits and graces shall continue to flow. He wills that, as He came to us through her, so we, in turn, shall come to Him through her, nurtured and fostered in spiritual life, through her motherly care and guidance. So well had she accomplished her task by coöperating in the regeneration of mankind that He wills that regeneration to continue under a Mother's care. He would not leave us orphans. He would give us more than a mere thing of earth. He would give us the Masterpiece of His creation. He would give the very embodiment of Divine love, raised to the highest degrees of perfection in the Maternal Heart of Mary, His Mother; now to be our Mother.

Our truest friend on earth is our mother, whose interest in us surpasses that of all others, whose care and solicitude for our welfare is paramount; even more than our own personal interest. But, to the special welfare of our souls, the one precious thing, He would give a Mother, His Own Mother, for our salvation. He raised her up as between time and eternity. His Precious Blood was shed. He paid an infinite price. He annihilated Himself, as it were, that we might live. The preciousness of our souls' welfare was foremost in His mind, before His head drooped in death. He had proved, as no other one ever has, that His love for us was truly the love of a God; and, lest the efficacy of His suffering, His passion, and His death, should be in vain; lest the trials and difficulties and temptations that waylay our path might overwhelm us and we succumb, His mighty heart, breaking with love, opened wide; and, from its center, from which all creation sprang, even the eternal happiness of heaven itself, there comes forth a Gift. The Doctors and Theologians have called it "the last will and testament of Jesus Christ." They designate His Gift as the consummation of an eternal God's goodness and charity.

That we might not remain fallen when we stumble, that we might not lose heart in the combat with the devil, who goes around "like a roaring lion seeking whom he may



devour," that we might take heart when the demon of despair might otherwise laugh at our destruction, He gave to her keeping, the Mother of Mothers, these souls to His Mother, now our Mother as well. "Though heaven and earth shall pass away," yet His word which bequeathed unto us the greatest Treasure of all creation, shall give a Mother to each one of us, who rejoice in being Brothers to the Son of God.

The beauty of this gift is shown by the fact that the eternal Word elected her out of His eternal ideals. His Mother she was by choice; our Mother did she become by a merciful ordination when she, and our representative, St. John, confected her maternalization in yielding consent to the bilateral utterance that our Divine Savior from the Altar of the Cross announced in contractual form, "Behold thy son—Behold thy Mother."

"That she is our Mother is the great fact of our spiritual lives: else, we are not of our Brother's family. The exercise of her Maternal Office shadows forth her participation in the power of the Father, wisdom of the Son, and love of the Holy Ghost. This office of Mother unceasingly goes on, even when we are indifferent; yea, when through sin we neglect and offend her. Her maternal solicitude is ever proportioned to our devotion, even as God is gentle with the gentle and liberal with the liberal."<sup>9</sup>

The whole family of the living is given over to her in a special and official manner. Knowing how Jesus yearns over mankind, it would seem that all have claim upon her mercy; and all are sadly in need of it. But withal, just as God depends on us to do certain things, even so must she, in a great measure, coöperate through us. "She is the manifestation of the kingdom of grace and the type of God's way with our souls; standing peculiarly aloof, yet in the midst of us; moved up to God as a sinless Mother, yet never removed from us farther than a mother from her children."

Verily did our Divine Savior present us with a Gift, that, like His word, shall not pass. That Gift, though finite,

<sup>9</sup>F. W. Faber

though human, shall not pass, even though all things of earth fade and fall. When the living and breathing things about us fade and fall, when the world itself proves to us its instability, we can look to the Cross where stands Mary, our Mother, whom the eternal Word, when dying for our redemption, gave as our solace, the only creature wrapped in our redemption, the mother who supplanted the woman of the Edenic garden, and was made the channel through whom salvation came into the world. This lowly handmaid, whose compliance permitted the Godhead to fashion her after His eternal ideal, consented to the sacrifice of her Divine Son, that we, her other children, might have eternal support and ultimate success through the celestial portals opened wide for everlasting happiness.

## SECOND ARTICLE

We shall now enter more intimately upon this Gift embodied in the last will and testament of Jesus Christ, this gratuitous Maternal support which is the foundation upon which Holy Mother Church has instituted the new feast, Mary, Mother of Mankind, Mater Generis Humani, under the title "Behold thy Mother."

Calvary's atrocities bear the fruit of a Mother. Then, and not till then, did the Divine lips of Omnipotence voice our redemption's accomplishment, "It is consummated."

The most solemn moment in the world's history had arrived. Our Savior was about to expire. Heaven and earth felt the tenseness of the hour. Jesus spoke from the Cross to the Beloved Disciple who represented you and me at that heart-rending spectacle: "Ecce Filius tuus, Ecce Mater Tua."

That message was meant to come down through the ages to every individual who would share the brotherhood of Christ. Jesus meant to give to all of us, as our true Mother, Mary, the Mother of God. It was His last wish—His dying Appeal.

Hark to what He says: "Behold thy son—Behold thy Mother." He, from the Cross, requests Mary to look upon



us, and, from the Cross, asks us to look upon her. Not simply a mutual momentary glance, as if looking at an individual, but she on her part is to behold us in our relation as children; and we on our part to behold her in her relation to us as Mother. In His final moments on earth, when racked in pain, and His mighty soul about to leave His sacred body, He pleaded for our sake, that the infinite treasury of His suffering might be effectual for us.

The occasion's solemnity bids us to study the Sacred Heart in Its last throbbing on the Cross. The stilled and silent voice of our Savior has spoken to us. His thought-waves emanate from Omnipotent soul-power and affirm:

"Behold thy Mother." "Behold her in the Divine plan. Behold her in relation to God, the Father; God, the Son; and God, the Holy Ghost. Behold her as I perfected her. Behold her according to My Cross Appeal, as your Spiritual Mother."

"Mary, My Mother, and St. John, your representative, because of My last appeal, have accepted alternately by mutual consent the bilateral statement, that she was to accept you to be her children, and you were to accept her to be Mother, confecting the contract in the presence of My Supreme Authority, as My last will and testament. And, verily, is she My last appeal, legacy, testament—My final bequest."

"In My sorrow and suffering, she was My consolation. I now place her over you, as your Mother, in your trials and afflictions."

"I made her the Medium through Whom I came to you; I now make Her the Medium through whom you come to Me."

"As I bestow upon her My filial submission, I ask you to do likewise."

"I favor her above all creatures, so I want you to favor her."

"I love her above all angels and saints; and, even as she is My Mother, I give her to you—a Mother."

"Behold thy Mother who is the Custodian of all My

merits and graces, who will give to you, only as a Mother can, the strength you stand in need of."

"Behold, it is My last appeal; My last, and the greatest Gift I can make next to Myself, and I now make her Thy Mother."

Whereupon, the Evangelist writes: "Jesus knowing that all things were now accomplished." Jesus had given away His Mother. Given away what was nearest and dearest to Him in all the world. He did this in the last moments of His life, when humanly He needed Mary, His comfort, His greatest consolation. Was it because He had contractually established a new filiation between her and us, and had enabled her in the sweet character of Mother to change the severity of sin's punishment by her new position, that the Heavenly Father withdrew Himself, and left Jesus abandoned to Himself, because of His greatest of all Gifts; that there was wrung from the depths of His utter desolation the cry: "My God! My God! Why hast Thou forsaken Me!"

### THIRD ARTICLE

His Holiness, Pope Pius XI, through a rescript issued February 8th, 1930, crowns the Mission and the devotion of the Sanctuary of Our Sorrowful Mother, Portland, Oregon, with an Ecclesiastical feast day, to be annually celebrated on Mothers' Day, the second Sunday of May. This first feast day and first Mass to Mary, our Mother, was celebrated at the Sanctuary May 11th, 1930; a Votive Mass of the Feast of the Seven Dolors, the Titular Feast of the Servite Order, having been designated for the time being.

Our attention is brought, with grateful reverence and profound appreciation, to the Vicar of Christ, for having harkened attentively and having acted responsively to the appeal for the inauguration of this feast, which is the echoing of our Divine Savior's last appeal; when, with Infinite charity overwhelming His Sacred Heart, He Himself, by the consummation of a Divine contract, the terms of which He so solemnly enunciated, did bring about the



creation of a new filiation confectioned by the consent of His ever Blessed Mother and by St. John, our worthy virginal representative: Christ Himself being the efficient cause of said contract being consummated in the presence of Supreme Authority from the Altar of the Cross; and Mary became our Mother.

This feast, Mary our Mother, is now a feast in facto: the same has been instituted and Holy Mother Church has granted, through this special Ecclesiastical feast, the highest sanction and approval that could be forthcoming. It has become a reality and a living, breathing, vital, devotional institution.

The official document, framed in form clear and explicit, announces a Mariological presentation that has always been *in esse*, and which had ever existed in the mind of the Church; and, now, by a formal approval and by documentary authorization, is instituted and made a tangible reality.

The thought naturally suggests itself:—but how was it all brought about? The Sanctuary of Our Sorrowful Mother has been the active exponent of the Cross Appeal: “When Jesus therefore had seen His Mother and the disciple standing whom He loved, He saith to His Mother, ‘Woman, behold thy son.’ Then He saith to the disciple ‘Behold thy Mother.’” Its mission was promulgated nationally and to a very large degree internationally. Its message embodied the Savior’s last appeal, “Behold thy Mother.” It was the *Vox Christi*. Soon there is sounded another voice, reëchoing the filial sentiments that were implanted into the hearts of Mary’s children. It was the *Vox Populi*. Ever louder with jubilant joy did this message resound so lovingly attuned to the human heart that it was presented to the Church, and we listen with exhilarated jubilation to the *Vox Ecclesiæ*. St. Peter has spoken: he solemnly declared through the Sacred Congregation of Rites that this mission and teaching should be predicated and dignified into a holy festal day.

We are, therefore, constrained to produce this work in order that the origin of this feast may be made known. The reasons and corollaries for its institution, as they were

presented to the Holy See, will better explain the nature of the feast, and show how this message, though always in the heart of the Church, received explicit reality in festal recognition. The arguments and corollaries concisely formulated and presented are as follows:

“Whether we consider our Blessed Mother in her relation to God, or in respect to herself, she stands immeasurably apart; but, in her relation to men, she is our Mother, intimately associated to her children. Therefore, a feast to her Spiritual Motherhood would reëcho the union Christ established on the Cross,—‘Ecce Filius Tuus; Ecce Mater Tua.’

Holy Mother, the Church, through her feasts to Mary, brings out her many attributes, prerogatives, and the position in which she stands in respect to God; but the one link between her and ourselves; the elevation of her Motherhood, the Savior’s Last Appeal, our acceptance of her, is not recognized by a feast day.

This feast, in its relation to us, would be the culmination of all other feasts of our Blessed Mother. It is the fruit of her divine relationship, of her exalted personal characteristics, of her Martyrdom, of her co-redeeming properties. It is the final allotment of Infinite mercy, humanity’s greatest bequest. Such a feast looming forth from Christ’s Holy Church would confirm in the minds of all the Maternal Character in the Divine plan bequeathed to us.

A feast established in fulfillment of the words: ‘Ecce Mater Tua’ would be the only ecclesiastically authorized festal expression of our acknowledgment and acceptance of her Spiritual Motherhood; taking Mary to our own as did St. John on Calvary, where the whole world was represented. In Ioanne intelligimus omnes, quorum



Beata Virgo per dilectionem facta est mater. (S. Bernardini Senesis.)

'Ecce Mater Tua.' For Himself, Jesus substitutes us and to us transfers His Own right to call Mary, Mother. 'How strange seems this Annunciation, this proclamation to her of the Maternity of men, when it is compared with the Annunciation of her Divine Maternity! What surpassing joy went with the first Motherhood; what intolerable anguish with the second! Yet, while God sent His angel to make the first Annunciation, He, Himself, in His last appeal, made the second.

Mary's whole nature rose to carry out the injunction: 'Ecce Filius Tuus,' for when she consented, Jesus turned her thoughts from Himself to us. He extended the circle of her Motherhood and placed her in the new center of her office and official relation to mankind.' Therefore, it would be convenient that such a feast be established.

As Mary is the Medium of all Heavenly gifts, and as this Medium is so solemnly elevated to the Maternity of men; it should be convenient to grant such a feast through which the Cross-Annunciation would be commemorated, and be made known to all the world by its solemnization.

We are all conscious of our earthly mother's sacrifice, mortification, and complete self-abnegation. Therefore, we love and rejoice to do what is pleasing to her, and, in turn, make sacrifices for her.

So, too, with Mary, our Spiritual Mother. Her sacrifices and sorrows, complete immolation of Self, and her humble submission to the Will of Almighty God, acquiescing in the sacrifice of her Own Son, generates undying devotedness, compassion, loyalty and love. We, her other son, would rejoice to show our filial gratitude to such a Mother in festal conformity.

When our Lord elevated Mary to our Motherhood, He gave His Mother to us in her entirety. Mary was to function for us as Mother, even as she functioned for Him, body and soul. He, therefore, assumed her, body and soul, into Heaven, the only one of His creation, that she might minister, in the entirety of her Motherhood, to the children of men. A special day dedicated to Mater Generis Humani would be an inspirational acknowledgment of her glorification and perpetuation as our heavenly Mother.

On Christmas, Mary gave Jesus to us; on the Cross, Jesus gave Mary to us. Christmas gave us a Savior; Calvary, the next greatest gift, a Mother; therefore, a most natural, as also a most beneficial, feast day.

Such a day would be a spiritual unfoldment that would bring us closer to Mary than her other feasts, because we are the direct beneficiaries and are an integral part of her Motherhood.

The establishment of such a feast day rightly draws Mary nearer to us than all the angels and saints; as she is the Mother of Jesus corporeally, so she is our Mother spiritually.

To honor Mary, His Mother, as Jesus did, a feast day to the Maternity of mankind is more than feasible.

Such a feast, dedicated to her Spiritual Maternity, would have a strong tendency to transform the hearts of many into a state of activity, which are now in a state of passivity.

It would establish the union Christ pleaded for, of Mother and son; 'Ecce Filius Tuus; Ecce Mater Tua.'

Our heartfelt longing to partake in the celebration of such a feast day.

Such a holy festival would solemnly establish the relationship of Mother and son, Christ's last



Gift. Both she and we are part of this Gift; she to us, we to her. Without these two factors, a Maternal relationship does not exist.

How fitting to set aside a special day once a year, like other feasts, where we can pause and bring the realization and consciousness emphatically before us that Mary is our Mother.

Would be a nucleus for developing the greatest appeal for pilgrimages where her children come to recognize and accept from the Cross their Mother.

Would be the greatest medium of making known to the whole world her all-important position, as Spiritual Mother.

Such a feast day would give Mary the rightful honor to be recognized by us as Mother, carrying out the last Will and Testament of her dying Son.

Because of the fact that Jesus gave her to us, elevating her to the Spiritual Motherhood of the human race, it is right and just that we spiritually celebrate such a Gift."

#### FOURTH ARTICLE

To elucidate further the origin of this new feast so intimately associated to the hearts of us all and to show beyond the peradventure of an error the basis for its institution, and the historical facts that surround it, it becomes incumbent upon the writer to enter the petition as it was presented; this following being the procedure:

"The Sanctuary of Our Sorrowful Mother, Portland, Oregon, humbly presents to the Prior General of our Order, Most Rev. A. M. Moore, O.S.M., their humble suggestion and devout wish that he shall cause to be submitted to the Holy Father, a petition praying for the promulgation of a feast day to be known as 'Ecce Mater Tua,' to

be held on the second Sunday in May of each year at the aforesaid Sanctuary, and respectfully present these as the reasons for their humble suggestion:

Whereas, our Divine Savior on the Cross, in the most solemn moments in all history, gave to us His greatest Gift, next to Himself, when He pleaded, 'Ecce Filius Tuus, Ecce Mater Tua;' thereby raising His Own Blessed Mother emphatically and publicly to the exalted position of being our Spiritual Mother; and,

Whereas, St. John, the Beloved Disciple, gave us the example of accepting her as our Mother; and, of whom Scripture speaks, 'From that hour the Disciple took her to his own,' and

Whereas, our Blessed Mother, on the feast of the Assumption in 1233, appeared to the Seven Holy Founders of the Servite Order, and again at divers times reappeared and unfolded to them her position in our redemption, as the Mother of Sorrows, which teaching is the great mission of the Servite Order; and,

Whereas, the Sanctuary of Our Sorrowful Mother, under the direction of the Servite Fathers, did espouse the aforesaid mission, and have promulgated the same for reasons as follows:

The Sanctuary is being erected in answer to the Savior's last appeal, "Behold thy Mother," giving evidence to all the world of the truth of her own prophecy, 'All generations shall call me blessed.'

It is a public national acknowledgment of our acceptance of Mary, as our Mother, at the foot of the Cross.

It is an imitation of the example of the beloved Disciple accepting her as the Divinely appointed Medium between the throne of God and weak humanity.



It is the ensign of our true friendship with Christ, standing in the shadow of the Cross, taking to ourselves the transfixed soul of Mary, our Mother.

The Sanctuary is, therefore, a special monument to Motherhood. It takes upon itself a mission extraordinary. It sets forth a teaching that is essential to the inspiration of our life. It carries out the sweetest consolation given by our Redeemer in that agonizing hour that terminated His earthly life. It educates and draws and brings into the fold an element that cannot in any other way be reached. It ennobles and glorifies Mary, the Mother of God, and our Mother, even as her Divine Son and the Angels and Saints in Heaven glorify her.

This Sanctuary of Our Sorrowful Mother is a special monument of our faith; a memorial of our acceptance of Christ's bequest from the Cross: 'Behold thy Mother,'—an example to the world of our recognition of Mary's Divinely appointed power for the salvation of souls and the distribution of spiritual and temporal blessings.

The Sanctuary of Our Sorrowful Mother has for its special purpose to glorify God; to point out Mary as our Spiritual Mother; to justify all her praises in the Litany; to honor her as in Heaven; and, as a consequence of this mission, to convert the irreligious; to awaken the indifferent; to arouse the lukewarm, to help the afflicted, and to draw all to Mary, our Spiritual Mother, at the foot of the Cross; and

Whereas, the Sanctuary of Our Sorrowful Mother has promulgated the aforesaid mission throughout America for the past seven years, and it has been received by Catholics as well as non-Catholics, with acclamation throughout the United States and Canada, with whole hearted response

and recognition of Mary, their Spiritual Mother, so bequeathed to weak humanity at the foot of the Cross;

We, therefore, humbly place the following request at the feet of our superiors, and by them, upon their approval, same to be submitted to the Holy Father, Pope Pius XI, who indorsed the Sanctuary in its inception by granting a special Apostolic Benediction to all those who show their good will in the promotion of the aforesaid Sanctuary; and we ask

That, by consent of our Holy Mother the Church, there be granted to the Sanctuary of Our Sorrowful Mother, Portland, Oregon, the privilege of inaugurating and celebrating a new feast, dedicated to the Mater Generis Humani under the title, 'Ecce Mater Tua;' and,

That, this feast be set for the second Sunday in May, when the whole nation joins in paying tribute to the earthly mother; we, by this new feast, elevating this day to a holy festival by sublime association with our spiritual Mother; do further request

That, a documentary authorization be formulated, and the necessary Ecclesiastical coöperation be forthcoming, for its immediate adoption; and, instant in prayer, request your gracious benediction upon the Sanctuary and upon its benefactors and associates.

Wherefore, the Sanctuary of Our Sorrowful Mother, Portland, Oregon, humbly makes this petition and presentation to our beloved superior, the Prior General."

(Feast of St. Alexis Falconieri, O.S.M.)

February 27, 1929.

This petition was granted February 8th, 1930.

The granting of this petition was made by the following



rescript: "The Sacred Congregation of Rites, using the faculties given especially by our Holy Father, Pope Pius XI, grants the petition to the Most Rev. Father General, O.S.M., to the effect . . . that there may be celebrated one solemn, and one low Mass of the aforesaid titular feast, provided there occur no feast of the first class, and provided that the rubrics be observed, everything to the contrary notwithstanding.

February 8th, 1930.

(Signed) C. Cardinal Laurenti,

[SEAL] Prefect of the Sacred Congregation of Rites."

This is essentially in harmony with the past; for, in the year 431, the dogma of Mary's Divine Maternity was pronounced at the Council of Ephesus, the fifteen hundredth anniversary of which is this year celebrated; and, this present date being in close juxtaposition to the seven hundredth anniversary of the founding of the Servite Order, makes the moment of this book's entry especially appropriate.

In this, our first chapter on the origin and feasibility of the Feast, we have made a beginning of placing our thesis before the reader's attention; and, in order that it may be perfectly clear what position the feast occupies, it will be both necessary and expedient to discuss Sanctuaries and Pilgrimages in detail before we enter upon the thesis proper (beginning with the chapter on the Cross-Annunciation), so that we may know the place Sanctuaries have held in the course of religious development; and, more particularly, how they have affected the procedure of the Catholic Church. In doing so, we wish to call attention not merely to certain places and things in the ordinary acceptance of the words; but we wish to place great emphasis upon the functions that Sanctuaries and Pilgrimages have had in the development of a more devout religious life. Furthermore, it is necessary to apprise our readers of the nature and functions of Sanctuaries so that they may not only understand our mission, but that they may realize what are the effects that are the natural outgrowth of the Institution that is producing this book.

## CHAPTER II

### Sanctuaries and Pilgrimages

THE idea of pilgrimage is of immemorial antiquity, having its origin in the instinctive desire of primitive man to obtain help in time of need and to be in some particular place so that the needed help could be more readily obtained. Conscious of the inadequacy of immediate and material means and intent upon coming into higher relationships, going on a pilgrimage has ever been an implicit recognition of the Divine and that the Divine can be brought into man's human affairs. So intrinsically valid is this fundamental idea that it has not changed a particle during man's intellectual progress from the beginning even down to the present time. Human need and Divine help maintain the same relation, whatever changes come in man's intellectual and cultural status. Considering him to be the intellectual and religious being we know man to be, we see that pilgrimage may be designated as an anthropological manifestation; and, if so, it should be found to have appeared in various places and so distant from each other that no contemporary connection can be perceived; they all having a common origin in the remote antiquity of primitive man.

This wide distribution of places for pilgrimages is an accurate indication of the universality of the idea. The Egyptians journeyed to the Oracle of Ammon at Thebes or to the shrine of Sekket at Bubastis. The Greeks went to Delphi to obtain counsel from Apollo; and, for cures, they went to Epidaurus to obtain help from Asclepius. In like manner, the ancients of what we now call the New World went to their sacred places: the Mexicans to the temple of Quetzal and the Peruvians gathered together for sun-worship at Cuzco.

Definite religious movements have been very productive



of pilgrimages to various places. All during the year, great crowds from time to time, venerate Kapilavastu where Gaukama Buddha began his life; also Benares where he opened his mission and Kasinagara where he died. Likewise, have Mecca and Medina become sacred places to be visited by the Mohammedans.

Turning to the Old Testament, we see the same devotion to places of special religious association. God Himself by the mouth of Moses promised that He would choose a place for His people, that His Name might be therein.<sup>1</sup> The prayer of Solomon at the dedication of the temple was that the Lord would harken to the supplications of his people Israel and grant "whatsoever they shall pray for in this place."<sup>2</sup>

In the Fourth Book of Kings, we see that a dead man comes to life again by contact with the bones of Eliseus. We read in the Second Book of Machabees, that the high priest Onias and the prophet Jeremias were seen, after their death, praying for the people; and we find in the Gemare that Caleb escaped from the hands of those who sought after him, because he went to the tomb of his ancestors to beg of them to intercede for him, that he might escape.<sup>3</sup>

From the earliest times of their settlement in Palestine, the Israelites visited the tomb of Rachel, a primitive monument composed of twelve enormous stones, upon which every pilgrim inscribed his name. The tomb of Joseph, the savior of Egypt, "whose bones prophesied,"<sup>4</sup> was, in like manner, a place where pilgrims congregated.

At the time of the dispersion of the tribes, such immense crowds visited the sepulchral cave of Ezechiel, who was buried on the banks of the river Chobar, the same place where he had had the divine visions, that the Chaldeans, fearing lest the numerous assemblages might conceal, under the cloak of religion, some plot for political revolt, resolved

<sup>1</sup>Deut. XII:11

<sup>2</sup>III Kings, VIII:30

<sup>3</sup>Wagenseil, *Excerpta ex Gem.*

<sup>4</sup>Eccles. ch. XLIV.. V. 18

to surprise the pilgrims, and disperse them at the point of the sword. A massacre would inevitably have followed, if the departed prophet had not brought about divine intervention to save the people, by dividing the water of the Chobar.<sup>5</sup> This sepulchre of the Saint of Israel, which was surrounded by a magnificent edifice; and, before which, a golden lamp burned day and night, which the leading men of the captivity were bound to keep lit;<sup>6</sup> has again become a mere cavern; but this cavern is still visited by all of the Jews of Asia, who never pass by Bagdad, without going out of their way to pray there.

What is, perhaps, one of the most touching scenes of divine intervention is seen in the Gospel narrative concerning Bethesda. St. John, the Evangelist, writes: "After these things was a festival day of the Jews, and Jesus went up to Jerusalem. Now there is at Jerusalem a pond, called Probatika, which in Hebrew is named Bethsaida, having five porches. In these lay a great multitude of sick, of blind, of lame, of withered; waiting for the moving of the water. And an angel of the Lord descended at certain times into the pond; and the water was moved. And he that went down first into the pond after the motion of the water, was made whole of whatsoever infirmity he lay under. And there was a certain man there, that had been eight and thirty years under his infirmity. Him when Jesus had seen lying, and knew that he had been now a long time, he saith to him: 'Wilt thou be made whole?' The infirm man answered him: 'Sir, I have no man, when the water is troubled, to put me into the pond. For whilst I am coming, another goeth down before me.' Jesus saith to him: 'Arise, take up thy bed, and walk.' And immediately the man was made whole: and he took up his bed, and walked. And it was the Sabbath that day."<sup>7</sup>

According to the Greek manuscript, "Bethesda" is the term used when speaking of the pool. Bethesda, according

<sup>5</sup>Benjamin de Toledé, *Itinéraire*, pp. 70-80

<sup>6</sup>Epiphanius, *de Vitis Prophetorum*, t. ii., p. 241

<sup>7</sup>John V:1-9



to the Greek, is a "place of mercy," meaning, etymologically, a place where extraordinary grace produces extraordinary healings. According to Fouard,<sup>8</sup> the pool of Bethesda was in the neighborhood of the Temple, and there was the Gate of the Flocks, as St. John declares, while Nehemiah, who mentions this place,<sup>9</sup> speaks of it as a section of the Sanctuary. This pool was fed by springs from under the Mount of the Temple and issued forth intermittently. The pond consisted of a large basin of masonry. The water which issued forth at different times left those waiting in the porches ever in expectancy as to the movement of the water; and, when they would move into the pool, the water would gradually recede so that no water would be found therein practically the whole day long. These porches, according to Scholz, were covered and so arranged that the sick and disabled would have shelter and comfort. The healing properties, Biblically described as caused by the descent of an angel, would, therefore, continue until the water had subsided. The invisible angel, who was wont to move upon the waters and to communicate to them a miraculous power, foreshadowed "the time of grace" when the Son of God was Himself to appear visibly; which He did on this occasion. All the Fathers of the Church agree in considering this fact as a supernatural prodigy, and they regard the movement of its waters as a visible token of marvelous powers.

Our Lord was now in His second year's ministry, and He had come to Jerusalem the second time. He went to Bethesda with an all-important mission. His divine presence approves of that faith which seeks extraordinary graces by extraordinary efforts in a most extraordinary place.

Here, He finds a man, who, for thirty-eight years, had been waiting for the efficacy of the healing waters. What a sad story is compressed in those few words! He had come there in his youth, with hope in his heart that he would soon be cured of his infirmity. Many a sunrise had he seen

<sup>8</sup>vol. 1-appendix VIII

<sup>9</sup>II Esdras XII: 30

with hope in his heart, and many a sunset with hope deferred that sickeneth the heart. Friends he may have had; but, as is the way of the world, in time of distress and sickness, they had forsaken him. A mother he surely had, who fondly held him to her breast, and who would thirty-eight years before have assisted him into the moving waters; but she was dead. And his hair was now growing gray and the years of life had taken his ambitions away; when, finally, our Lord Himself came and asked him why he did not avail himself of the efficacy of the waters; and he replied in mournful pathos, not knowing that He who had addressed him was Christ Jesus of Nazareth: "Sir, I have no man, when the water is troubled to put me into the pool. For whilst I am coming, another goeth down before me." And Jesus had compassion on him. He would now let it be known that He had come upon earth and was preaching the efficacy of prayer and that "if you ask the Father anything in My name, He will give it you." Therefore, He saith to him: "Arise, take up thy bed and walk."

Our Divine Savior was further to introduce Himself, and His words and actions became the topic for discussion and formed the subject matter of the great speakers and eloquent orators, as well as the burden of conversation among the smaller groups, who would gather here and there, either raising objection as to His Divinity or praying in thanksgiving to Almighty God for having sent the Messiah. At this time of His ministry, the second year, our Lord now felt that He was to make an open and positive declaration of His Divine identity, not only as He had been wont to do among the common people; but, also, that He was to repair, the second time, to Jerusalem, the heart of Judaism, and there formally and emphatically state in incontrovertible terms and in language that could not be confuted that He was the Messiah. He, therefore, repaired to Jerusalem; and, as His words and actions were never accidental, but determinate and purposeful, He introduced Himself under conditions fraught with the greatest consequences and disclosed what He had in mind. Whereupon, He went to



Bethesda, the place where those suffering from bodily infirmity were wont to congregate, and where a restoration to health was awarded those who first descended into the pool after the moving of the waters. Here, Christ singles out one poor mortal, forlorn and neglected; and, from the bema of this recognized retreat of mercy, the Savior announces His Messiahship.

And why should Jesus Christ use this medium to prove His Divinity? He had come to establish a new dispensation, and He built this new dispensation upon the old, as the Old Testament is the foreshadowing of the new. "Where a few are gathered together in My name," saith He, "there I am in the midst of them." When faith motivates our actions, it associates them with the Divine. In the past centuries, from time immemorial, Almighty God has rewarded those who went to places where Divine interposition was so often witnessed. Now, Jesus came to make an open declaration of His Divinity by first approving of all those who would go to a Bethesda seeking supernatural help. He walked into the small dwellings that surrounded the pool where the infirm and crippled were wont to congregate. He shows His pity, and proves to us His pleasure by rewarding one who was most deserving of mercy. He then restores him to health, saying to him, "Take up thy bed and walk." Divinity, therefore, in the Person of Jesus Christ, proved beyond all adumbration of doubt that the exhibition of such faith is pleasing to Almighty God. Having shown this approval, it being the Sabbath day, and knowing that the Jews would take His actions amiss and rise up in revolt at such an open infringement of the law, He acted as He did in order to make this the opportunity of a public declaration of what He really was, as Scripture states immediately following the description of the miracle of Bethesda.

It was in Cana of Galilee at the bidding of His Blessed Mother that He worked His first miracle, which introduced Him into the world and to the common people as the Messiah. It was at Bethesda that He worked His first

miracle at a Sanctuary to prove to the high priests and the leaders and doctors of Judaism that He was the promised Messiah. And, afterwards, we find the man whom our Divine Savior had cured leaving the pond; and, from the Gate of the Flocks, walking south towards the Temple proper. Scripture says that "Jesus went aside from the multitude standing in the place;" and, later when He found him in the Temple, said to him: "Behold, thou art made whole: sin no more, lest some worse thing happen to thee." Thereupon, the man went his way and told the Jews that it was Jesus who had made him whole.

This happened on the Sabbath day. F. E. Gigot<sup>10</sup> says; "The clamor of the official classes was raised at once against the man, and when they learned that Jesus was the author both of the cure and of the violation of the Sabbath, they resolved on putting our Savior to death, and summoned Him before the Sanhedrim.

"Our Lord availed Himself of this trial to declare more openly than on His first visit to Jerusalem His equality with the Father, His Messianic character, His right to divine honor, and to prove to His judges that His claims, however astonishing they might appear to them, rested not on His own assertion alone, but also on the unquestionable testimony of John the Baptist, of His own miraculous works, and even of the writings of Moses, the great lawgiver."

Having performed this miracle on the Sabbath with intent and purpose, Jesus declared: "My Father worketh until now; and I work." Thereby showing and approving of the efficacy of Bethesda; and that, as His Father had worked wonders until that time; so, also, would He, the Son of the living God, do likewise in the new dispensation. Hereupon, He made an open manifestation of His Divinity and unfolded before them His Divine attributes.

From the above, we see that our Divine Savior approves and rewards bountifully the faith that seeks supernatural help through similar institutions in the new law, and why Sanctuaries have always been fraught with extraordinary

<sup>10</sup>Page 122



blessings, even as Bethesda brought about supernatural results which culminated in complete healing of the sufferer at the pool; our Divine Savior Himself granting His answer to the prayer he so perseveringly manifested. In His address to the Jews on that occasion, the Divine Redeemer assured us; that, in all future generations, He would perform greater works than those that had been previously shown, and concludes, "Greater works than these will He (the Father) shew Him, that you may wonder. For as the Father raiseth up the dead, and giveth life: so the Son also giveth life to whom He will. For neither doth the Father judge any man, but hath given all judgment to the Son."

### THE TOMBS OF THE MARTYRS

The tombs of the Martyrs were venerated very early by the Christians of Asia. The first to which pilgrimages were made was probably that of St. John the Baptist, which, after the Holy Sepulchre and the tomb of our Blessed Mother, is the most respected by the Orientals, without distinction of creed. The body of the precursor of the God-Man was interred at Samaria, where St. Paula visited it in the 4th century; and his head, carefully embalmed by his disciples, was at Hems, whence it was transferred to Damascus in the reign of Theodosius. It was there deposited in a superb church, which had borne the title of St. Zachary; but, which, from that time, was called St. John's. The Caliph Abdalmeleck took possession of this country by force; and, at the present day, the venerated tomb of the man who was "a prophet and more than a prophet" is enclosed within a Turkish mosque. But it is neither solitary nor unhonored there: the Mussulmen come thither in pilgrimages from all parts, and the celebrated Saadi himself relates, in his Gulistan, that when he went to pray there, he met with princesses from Arabia. In the course of the first century, the faithful of Asia Minor repaired in crowds to the tomb of St. John the Evangelist, the dust of which, carefully gathered up, was said to effect marvelous cures. (St. Augustine speaks

of marvelous cures wrought at the tomb of the beloved disciple.)

St. Stephen, the first Martyr, whose relics wrought so many miracles, attested by St. Augustine, and who died before our Blessed Mother, was, in like manner, early invoked by the primitive Christians, who also paid veneration to the blessed remains of St. Ignatius and St. Polycarp.<sup>11</sup>

St. Asterius of Amasea has preserved to us, in a sermon on the Martyrs, this prayer addressed by a Christian woman of the early times to a Saint whose tomb she visited: "You invoked the Martyrs before you were yourself a Martyr; you have sought and found; be then liberal of those good things which you have received."

St. Cyprian, who was martyred at Carthage in the year 261, exhibits to us the Christians of Africa, hastening in crowds to the glorious tombs of the Martyrs.<sup>12</sup> St. John Chrysostom informs us that in his time the tombs of the Martyrs formed the brightest ornament of royal cities; that the days which were consecrated to them were days of joy; that the great men of the empire, and the emperor himself, put off the pompous insignia of their power before they ventured to pass over the threshold of sacred places, which contained glorious sepulchres of the servants of a crucified God. He says in one of his homilies: "How much more illustrious than the tombs of kings, are those monuments erected to those ancient men who were humble and poor among men! Around the tombs of kings reigns silence and solitude; here a great concourse of people crowd together in prayer and homage."<sup>13</sup>

In the latter part of the fourth century, a joint letter was written to the Roman matron Marcella by St. Paula and St. Eustochium in which they insist that she follow them to the Holy Places. In this letter, they speak of the universality of the custom of these pilgrimages to Palestine, and then enumerate the various nationalities that journeyed

<sup>11</sup>D. 166, Jan. 23rd.

<sup>12</sup>St. Cyprian, Epist. 28

<sup>13</sup>St. Chrysostom Hom. 66 ad pop. Antioch



thither: Armenians, Persians, Indians, Ethiopians, and many others. Continuing, they write: "Whosoever is noblest in Gaul comes hither. And Britain, though divided from us, yet hastens from her land of sunset to these shrines known to her only through Scripture."<sup>14</sup>

Noteworthy is the fact that when we go back into the earliest history of Christianity, we find the first examples of pilgrimage represented to us without a word of astonishment or a note of novelty, as though people were already fully accustomed to go to sacred places by way of pilgrimage. St. Augustine in "The City of God" states that the very idea of relics, which existed as early as the earliest of the catacombs, teaches the essential worth of pilgrimages to places hallowed by events in the lives of heroes or of gods who walked in the guise of men.<sup>15</sup>

And, if pilgrimages gather around the sacred remains of Martyrs, Mary, the Mother of Jesus Christ, left a deep imprint that was ever associated with the Savior Himself. The Jewish doctors have preserved in the Talmud an important historical fact, which establishes the high integrity of this pious homage of the primitive Christians. A tradition of the temple, preserved in their Toldus, relates that the "Nazarenes" who came to pray at the tomb of the Mother of Jesus, underwent a violent persecution on the part of the princess of the Synagogue, and that a hundred Christians, related to Jesus Christ, were put to death for having erected an oratory over her tomb.<sup>16</sup>

In the life of St. Ambrose, preserved in original manuscript in the Ambrosian library in Milan, there is a record of miraculous intervention which gave rise to the Sanctuary of the Holy Mountain of Varese in the reign of Valentinian II. The excess of the Arians compelled combat. St. Ambrose repaired to the Holy Mountain and gave himself to prayer, and besought the powerful intercession of the Blessed Mother. Later, the altar upon which he had offered the

<sup>14</sup>P. L., XXII; Sp. XLVI. 489-90

<sup>15</sup>St. Aug., De Civ. Dei, XXII, 769 in P. L. XXXVIII.

<sup>16</sup>Toldus Huldr. p. 115

Holy Sacrifice of the Mass remained on the mount as a memorial of the event.

Another Sanctuary which also bears the name of the Holy Mountain is that of Oropa, where is preserved a rude cedar-wood image, brought from the east by St. Eusebius of Vercelli in 361, when he returned from the exile into which he had been driven by the Arian Emperor Constantius.

Sosomen tells us that in the Sanctuary at Constantinople, called the Anastasia, to which St. Gregory of Naziancen was accustomed to bring his flock, many miracles and remarkable incidents are recorded to have taken place. St. Ephrem (d. 378), the doctor of Edessa, whose writings contain the actual words of so many of our devotions, such as the "sub tuum praesidium," and the well known versicle, "Dignare me laudare te, Virgo sacrata," salutes Mary as his queen, his sovereign, his life, his light, his hope, and his refuge, holding the second place next to the Divinity, the Mediatrix of the whole human race. His parents lived during the persecution of Diocletian, and their lives were most exemplary in the church.

St. Mathodius of Tyre, who suffered Martyrdom at Chalcis (about the year 312), in support of this devotion to the ever Blessed Mother appeals to the example of our Savior Himself: "We all owe debts to God," he says, "but to Thee, He Himself is indebted Who has said, 'honor thy father and thy mother,' and that He might fulfill His Own law, and exceed all men in its observance, He paid all honor and grace to His Own Mother."<sup>17</sup>

### ST. AUGUSTINE'S PROCEDURE

The great St. Augustine wrote a pastoral, probably in the year 404, for the faithful on the coast of Africa. In this pastoral, he tells us the nature and essence of a sanctuary. This pastoral has a twofold purpose. It gives us a unique definition of a sanctuary and tells how the functions of a sanctuary became for St. Augustine a part of ecclesiastical procedure. He stood in hesitation when a matter of

<sup>17</sup>S. Meth. Serm. de Sim. et Anna



supreme importance confronted him; and, not being able to reach a decision by human judgment, because the facts were not to him known, he decided upon and actually carried out a plan which involved the interposition of Divine influence. In order that a decision might be reached, he suggested a pilgrimage for the two disputants and bade them to go to a sanctuary. In this pastoral, he writes as follows: "I chose, therefore, a certain middle course and insisted that both parties should solemnly promise to repair to a sanctuary (*ad locum sanctum*) where God's special manifestations are more readily evidenced to consciences weak and guilty, and to coerce repentance and urge sinners to confession, either by some visible manifestation or an appreciation of it."

"I know indeed," continues the great doctor, "that God is everywhere present, and that He who created all things is not contained or confined in any single place; I also know that He must be worshipped by those who would worship Him aright, in spirit and in truth; so that, hearing in secret, He may also justify and reward in secret. Nevertheless, it is seen and known by all men that He does differentiate between one place and another, that none can penetrate His counsel and explain why it is that miracles of this kind are wrought in one place and not in another.

"The sanctity of the Sanctuary where lies buried the body of St. Felix of Nola is widely known and largely frequented. To this place, I, therefore, directed these two persons to go and I have made this selection, because I could more easily and with greater accuracy receive information of what may happen by Divine interposition. Well do I remember, when I was at Milan there was a Shrine (*memoria*) which contained the relics of Sts. Gervasius and Protasius, where the supernatural was often manifested."

St. Augustine further states, in this pastoral, the nature of a Sanctuary when he quotes the Apostle and says: "Not all have the gift of healing, nor the discerning of spirits. Even so as Almighty God divideth to every man severally

as He wills, has not willed that things of this kind should come to pass in all of the Shrines of the Saints.

"Although, therefore, I was unwilling cruelly and uselessly to distress you by communicating to you what was so grievous a burden to my own heart, yet God has willed it otherwise; and, perhaps, for this reason, that you may labor with me in prayer that He will vouchsafe to make manifest what is known to Himself in this matter but concealed from us." Having, therefore, placed the matter before God in the Sanctuary of St. Felix of Nola, St. Augustine trusted in the efficacy of prayer, and did not act, as he says himself, "Lest I should seem to offer an insult to the Divine Power under whose scrutiny the cause is now pending."<sup>18</sup>

Thus, we see that it is quite evident that the Christian religion, as known and practiced by the wisest and holiest in the beginning of the fifth century, contained as an integral portion of itself, a special devotion towards certain sanctuaries; and that St. Augustine and his flock believed that it was the will of God to honor His Saints by making more frequent and more wonderful manifestations of His presence in these places than in others, and that they hesitated not to make this belief a practical rule of conduct and an ecclesiastical procedure in delicate and difficult circumstances.

It is not strange that the Church in the 18th century condemned, as rash, mischievous, and contrary to the pious custom of the faithful, that declaration of the Synod of Pistoia which condemned all special cultus of one image of a Saint in preference to another;<sup>19</sup> and, furthermore, that theologians lay it down, as confessed by all doctors and blessed, beyond dispute that God sets this mark of difference upon certain holy places according to His Own hidden counsel, the reason whereof we cannot understand, whilst yet we daily experience its blessed results.<sup>20</sup>

It would be futile to attempt to compress within the pages of this chapter the entire history of Sanctuaries and

<sup>18</sup>Epist. Class. II., Ep. 78 ad Cler. et Pap. Hipp. Op. vol. ii. P. 276 ed. Gaume

<sup>19</sup>See Bull, 'Auctorem prop. 70'

<sup>20</sup>Canisius de B. M. V., pars IV sect. 2 c. 24.



pilgrimages, or even from the time of Constantine and the visit to Jerusalem of the Empress St. Helena. Devotion and piety, the sweet fragrance of faith, were ever present in the hearts of those who followed the teachings of Jesus Christ. These heavenly properties, nurtured and refreshed by heavenly grace, naturally found expression and, no where in history, is that expression of gratitude more generally manifested than by pilgrimages to Sanctuaries.

There is not a nation that has been without these beacon lights of faith, towards which the Christian world journeyed; either in quest of special graces or as an expression of gratitude for blessings received. Like the multitude of stars, glorious and inspiring in the firmament, they were always to be seen by all peoples. Spain, for example, has its many Sanctuaries. France, and the other nations, proportionally, have their special places of grace, whither all turned their gaze, either in spiritual participation or by actually frequenting these sacred spots in person.

To this very day, do we not find parishes uniting one with another and annually making a visitation to some shrine where our Blessed Mother's efficacy of intercession has been especially made manifest? Even agencies of transportation are ever engaged in forming pilgrimages and arranging all details so that the difficulties and hardships may be minimized by the modern luxurious vehicles of transportation. Well do they know, and great is their reward by appealing to those ingrained aspirations of the human heart to visit such places of supernatural prominence.

In the days of old, we find religious Orders whose aim and purpose was to succour pilgrims. Among these Orders, we find the most historically famous of the medieval church. The Knights Hospitallers, or Knights of St. John, felt themselves called by vocation and readily made sacrifice of their life, in order, as their name implies, to guard and protect the pilgrims, as they journeyed over dangerous areas in their zeal to accomplish the beneficent feat of pilgrimage. To these, we may add the Knights of Rhodes, and also the Knight Templars. Their activities adorn the

annals of history with chivalry unexcelled by other organizations. The two latter Orders were represented by their seal as a gallant knight rescuing a helpless or imperiled pilgrim.

These Orders, which grew and flourished under the supervision and approval of Holy Mother Church, bespeak the multitudinous throngs that ever and anon were marching forth to do honor and to pay their homage to extraordinary places of devotion and piety. Therefore, within the limits of this chapter, we need not mention the multiplicity of Sanctuaries that studded the earth, like stars in the firmament. Even the Crusades arose out of this instinct of the human heart, which urged travel by way of pilgrimage. History records how towns arose around such privileged centers; how roads were developed from paths across the Syrian sands to the Holy City; and how the paths of humanity converged for many miles to the center where arose these Monuments of Divine interposition. Geography, likewise, sprang from the pilgrimage. Pilgrims wrote accounts of their travels for the instruction and edification of their fellow men. Even international communications owe a great debt to the continual interchange of pilgrimages, they being practically the only vehicle that led the people of one nation to visit those of another.

And, as in the past, so also in the present and in all future generations, the human heart shall always seek, when opportunity offers, to give an expression of that deeper faith, which is within it. There is, therefore, nothing novel in the institution of Sanctuary. There is no other thing whose foundation is so firmly set in humanity. History speaks of nothing that is more firmly rooted in human nature than is pilgrimage; and it is, as we stated before, truly anthropological. Furthermore, pilgrimages, in all the ages past, have never been construed as works of supererogation; but, rather, as an expression most highly approved in every age; and, especially, by our Holy Mother, the Church.

Religion will not and cannot shackle itself within circumscription. It is not confined within those boundaries of parish



function that are essentially but the convenience of administrative procedure. It is within the human heart and goes out to God. It embraces, as it were, the very Deity and all the thereof attributes. Pilgrimage is a spiritual luxury only in the sense that graces extraordinary are thereto attached. As Mary, our Spiritual Mother, who was so highly favored of God as to become the receptacle as well as the instrument of the Incarnation, must not be considered to be a spiritual luxury, but God's greatest gift to humanity; so, too, have Sanctuaries through the ages of time been the treasuries of God's special, extraordinary, and wonderful interposition. Well does the human heart know this. Spiritual sentiments arise everlastingly showing active faith through pilgrimage. The time will never come when devotion shall so alter its promptings as to be unmindful of these spiritual opportunities.

The examples we have just cited show us that the prayer of pilgrimage has been frequent in ancient, mediaeval, and modern times. Not merely do the writings of the Fathers mention these facts which form the root and ground work of the devotion of our ever Blessed Mother, but history and tradition reveal to us the devotion itself, as practised even in the desert and in the catacombs. However far we travel back, we are met by these devotional exemplifications, attesting the universal belief in the power of our Spiritual Mother's intercession; and this power is represented as often miraculously displayed. The annals of the Eastern Empire abound with such narratives, as do also those of western Christendom, furnishing us examples that show the identity of the ancient with the modern devotion.

We have seen that the prayer of pilgrimage has not been confined to any particular age, or country, or class of men, but that it is rather one of those indigenous flowers of faith, which is native to the soil and springs from it spontaneously, without care or culture. Like something intrinsic, it is part of that natural language in which men couch their religious sense, when the heart, charged with emotions of gratitude or devotion, seeks relief through the medium of

some exterior act. Though religious sensibilities do not actuate all alike and in an equal degree; none the less, the mass of humanity shall always be sensible of and responsive to those emotions rising eternally in the human heart, which prompt and urge outward manifestations of interior devotional sensibilities. These have always been the emotions that motivated pilgrims to seek an opportunity to pour forth their love and devotion unreservedly, giving rise to sentiments naïve and human, intimate though transcendental, yet close akin to the human heart.

Pilgrimages entail sacrifices, but it is truly in the spirit of mortification that the inner devotional feelings seek to find expression. Wherefore, these public and popular demonstrations of piety and genuine devotion are naught else, in their last analysis, than an outpouring of that urge which desires to give to Almighty God something that is produced by sacrifice. The outward manifestations may be insignificant and lost in the rounds of an outing and the sacrifice be undiscerned, yet the spirit and the religious zeal which actuated the pilgrimage is truly loyal; and, in the sight of Heaven, an outward expression of an inward grace.

To the pensive mind, a pilgrimage is a prolonged meditation; reminding the participants that they are "pilgrims and strangers," "sojourners on the earth as all their fathers were." Out of their daily routine and divorced for the time from their pleasant and pleasure yielding conventionalities, to which the American, in later years, has become so much enslaved; foregoing, momentarily, that social idolatry of home comforts, they have but one lofty purpose in mind and heart and this is to re-vivify the freshness of spiritual life at some sweet fountain-head of piety. All this tends to subdue our own self-importance into temporary obliviousness, finding ourselves surrounded by a vast concourse who come hither from earth's four corners; and, with that multitude, we find ourselves united by a bond of brotherhood, testamentarily established, on the bloodstained Hill of Calvary, by the words, infinite in generosity, of Him Who made us all children of the same Blessed Mother.



## REQUIREMENTS FOR PILGRIMAGE

At this point, it may be well to state the conditions requisite for making a pilgrimage efficacious. We should proceed, first and foremost, in the spirit of penance. Possessed of an innermost feeling of sorrow and compunction of heart for all past transgressions; and, determined, with a firm purpose, to avoid all sinful occasions, we make, in spirit, a journey upward and heavenward; in which, we call upon God's manifold graces, through the mediation of His heavenly Mother. Raised to the exalted position of being brothers to the Person of Jesus Christ, by the Maternal relationship of the same Mother, it naturally behooves us to approach, as far as we are able, the sanctity of her Divine Son; so that, through her Motherly solicitude, we may approach nearer to the sanctity of her maternal heart. Because the very nature of pilgrimage cannot be dissociated from penance and self-abnegation, such a spirit must predominate, and our hearts be willingly attuned to all unpleasantness incident to such a pious journey. Evidently, indeed, would these self-denials, and this self-imposed penance be without merit, should we permit ourselves to be found wanting in the inner spirit of penance. Almighty God does not look upon the outward act; but, only and solely, upon the inward manifestations, coupled with a humble and contrite heart. Never does our Blessed Mother sanction desires that might be contrary to the desire of her Divine Son. Uppermost, in our minds, should be our solicitude when making a pilgrimage, that our hearts be filled from the life-giving spring of God's grace, even from the fount of penance.

The second requisite shows itself in the spirit of grace. Girded with the sweet consciousness that we are in the state of grace, and that the one obstacle, grievous sin, has been removed, which is the only thing, in all the world, which God hates; and, to which, His Spirit, by Its very nature, must be ever diametrically opposed, we know that, if sin has been removed, merit can be obtained. God does

not hate war, pestilence, suffering, sickness, or poverty. There is only one barrier that keeps His grace from flooding our souls, and that is sin. This obstacle is self-imposed. It is our will that has acted contrary to the will of Almighty God and has placed our soul in hostility to Himself. God is infinitely perfect. This Divine attribute cannot countenance that which stands against Him. His justice cannot tolerate such a condition; and, therefore, a soul in sin when making a pilgrimage cannot approach into the presence of its Lord and Maker, unless this barrier be removed. It is for this reason that pilgrims must first possess the spirit of penance, by repairing to the Sacraments, either before or during the pilgrimage, so that they may offer up their prayer and good works to Jesus our Savior, through the mediation of our Spiritual Mother and be in the state of grace.

The spirit of devotion is the third essential. A pilgrimage is a form of prayer and should, therefore, be devoid of all business and worldly avocations, so that the prayer of pilgrimage will not be, in any wise, distracted. We should not mingle, too much, with the world; but spend our time in prayer and meditation on the omnipresence, goodness, and love of God; as displayed in the universe. We should recall to mind the many journeys, so arduous and difficult, which Jesus and His Blessed Mother made for the salvation of our own immortal souls: The journey to Bethlehem, where Jesus was born; the long and dangerous flight into Egypt; when the Holy Family, by the cruel orders of Herod, was forced to take flight into Egypt; the journey to the Temple at Jerusalem; in the course of which, Jesus was lost; the many missionary travels that Jesus made on foot to teach His heavenly doctrine; and, that ever memorable blood stained Way of the Cross: out of the city and up the steep and rugged Mount of Calvary, with His compassionate Mother. With the contemplation of these journeys, associate yourself in spirit and unite your own steps, trials, fatigues, and all your self-denials and mortifications with the infinite merits of the life and death of



Jesus Christ, our Savior. Animated by these examples, you will be better prepared, when you reach your destination, to purify your soul, if you have not done so before, with the worthy reception of the Sacraments; and, then, with child-like candor, present your concerns and petitions before Jesus and Mary; and, with a heart humble and contrite, pray for grace and mercy, for comfort and succor in your trials of body and soul. Instead of making devout literature or a prayerbook your only medium of prayer, rather raise your heart in holy conversation to Jesus and to Mary your Mother; and permit your soul, even as your body, which has abandoned, for the time being, the daily routines of life, to take its flight on the wings of holy meditation, all with an earnest endeavor to approach as close as possible through personally inspired devotion, which will prove more efficacious than formulated prayers; as the Holy Spirit Himself called to us, "Son, give Me thy heart."

Finally, we should make a pilgrimage with the spirit of perfect resignation to the will of God. You must leave it solely to God whether He stoops to hear your request, or not. Almighty God, alone, knows what is conducive to your salvation. You do not. To Him, therefore, must we leave it entirely. Having devoutly made your pilgrimage in the spirit of penance and in the state of grace, you have positively gained your own Spiritual Mother's prayer for you; and her intercession will bring you your request. How this request is to be answered, the pilgrims should leave entirely to God, who is more solicitous and knows better, than do you yourself, what is really conducive to your salvation. This is how Jesus taught us to pray, "Father, not My will, but Thine be done," and Mary, our Spiritual Mother, gives us a like example, "Be it done to me according to Thy word." Thus should you also pray, and your prayer will reach the highest heavens; and, when presented to Almighty God through the motherly solicitude of Mary, it will be pleasing to God.

The reason why prayer is more readily heard at Places of Pilgrimage, attested to from generation to generation and from time immemorial, does not lie with God; but,

rather, with man. God remains, at all times and everywhere, the great almighty and merciful Giver; but man is ever changeable; and, in the rounds of his daily occupations, unsettled and undetermined; but, whilst making a holy pilgrimage, he fosters a greater devotion, a greater confidence, a deeper spirit of penance; in a word, a contrite and humble heart; and he will be heard the sooner; even, as it is written, "A humble and contrite heart, O God, Thou wilt not despise." A pilgrimage, therefore, makes one more worthy of receiving Mary's intercession; and, consequently, at these devout gatherings, many remarkable petitions are granted. We need not wonder, then, that the heart rises with more devotion and greater confidence towards God and His ever Blessed Mother at these distinguished places of favor; because in such a Bethesda, everything moves us to devotion and confidence: the place, the images, the many proofs of graces received, the throngs of devout pilgrims, the good example, the harmony of the supplicants; all of which brings about one harmonious note of prayer.

Such a journey, you will ever treasure and it will be a consoling object of remembrance, because of the good resolutions made. You will recall the graces received, the consolation of being a true follower of Christ, a devout child of your Spiritual Mother; and, by endeavoring to practice these resolutions, you will have completed a pilgrimage fraught with the richest graces; the fruits of which you will surely gather to your comfort, if not in this world, then, positively, in the next.

There is another reflection which suggests itself in a very consoling way, as we glean in the pages of sanctuary history. The universal Providence of God is ever in our minds and hearts. We know, indeed, that His care and His love are for all His children; but, in how vivid and sensible a manner, do we realize this as we pass in spirit with the historians through the obscure valleys and villages of France, of Spain, of England, of every country; and, everywhere, meet the footprints of His grace. This thought takes on special prominence and enters into our hearts with special consola-



tion, when it links itself to the filial emotion which is more especially associated with the Sanctuaries of the Madonna. The extraordinary multiplication of our Blessed Mother's Sanctuaries, we must confess, has always appeared to the universal heart to be one of the most remarkable features of the history of popular devotion.

Other Saints are venerated, more or less in particular localities: they are invoked as special patrons by those seeking special intercession in this city or that province; but the patronage of the ever Blessed Virgin Mother is universal, ever coextensive and as circumambient as the Incarnation Itself, because the latter is the fruit consequent of the former. Hence, the Maternal character of her Spiritual Motherhood is shown precisely in this; that, at the same time that it is universal, it is particular also, as each one of us is united by filiation, as we shall see, to her to be our Mother.

Every one of the religious Orders, those mighty mediums and channels of devotion and aspiration, asserts some claim upon our Blessed Lady as its special Patroness. All Christian nations would have us understand that Mary regards them as her special children. Notre Dame de France bore in honor the golden fleurs-de-lis. England gloried in being the "dowry of Mary." It is the same with her Sanctuaries, which cluster so thickly in every country where faith predominates. Scarcely a province, we might also say, a village of Christendom, but has its Madonna; and, linked with that holy image, a beautiful narrative which marks some spot as a chosen resting place, selected for the outpouring of her Maternal favors. Thus, as all nature silently though eloquently proclaims the glory and existence of God; so, too, does every devotional heart of childhood or of manhood in the vast family of the faithful instinctively regard her as Mother. To each one is she bound by that individual tie consummated on Mount Calvary; and, as we take our way from Boulogne to Fourvier, from Fourvier to Laus, through the Catholic cantons of Switzerland, or among the very numerous Sanctuaries which former Spain still glories

in possessing, we feel that Mary is, indeed, "the Mother of us all."

The devotion, so universally rendered her, is no vague phantom of the imagination, but something which attests her active, personal and universal care, it being so ordered by the Savior of mankind in His last will and testament; so that her Motherhood there instituted, is felt by the soul of man as a valid, positive reality; we may even say, as a presence; not, indeed, visible, to outward senses, but discernible by the filial love implanted into our hearts, when Mary was constituted into the capacity of Mother; and, we, into the capacity of her children, by the Savior on the Cross, when He formed the union of Mother and son in the persons of Mary and the disciple.

We have given a short historical account of Sanctuaries and of the devotion to the ever Blessed Virgin. We now proceed to some mention of the development of this devotion in America.

An unseen presence that abides  
Throughout the years, from age to age;  
Revealed, wherever faith confides,  
And love goes on a pilgrimage.

The changeful mood more ardent grows,  
When thoughts are turned toward things divine;  
And love enkindled brighter glows,  
As we approach some holy shrine.

So, may the symbols we behold,  
To us, a heavenly message bear;  
And mysteries of faith unfold,  
While on our pilgrimage of prayer.



### CHAPTER III

## Our Blessed Mother in America

FOR centuries established in Europe before the New World was discovered, the devotion to our Blessed Mother made progress in America as soon as Catholic missionaries arrived; and, with untiring zeal, carried on their work of evangelizing the Indians.

First, came the Spaniard and it was on October 12th, 1492, that the Santa Maria, which carried the flag of Columbus as Admiral, made its first landing. The first land touched by the Christian Admiral, he called San Salvador, in honor of the Divine Savior; and next, at Santa Maria de la Concepcion, he did reverence to the Blessed Mother. At two places, the Spaniard made and left an effect upon the territory that was to become part of the United States. He planted this devotion in the everglades of Florida and on the coasts of Alabama. He also entered what has since become California, where permanent missions were established and explorers went even as far north as the present state of Oregon. This western movement issued from Mexico and there was also missionary effort in that northeast portion of Mexico which has now become Texas.

Then, from the far distant shores of Acadia, the French missionaries moved westward; and, then, south; and, in the person of Pere Marquette in the year 1673, discovered the Mississippi River and met the Spaniards coming north from Mexico. The historian Bancroft testifies as to the zeal of the French missionaries when he says that they had reached the confines of Lake Superior five years before Eliot had preached to the Indians six miles from Boston Harbor.

The advance of these missionaries is synonymous with the advance of the devotion to Mary. However, the localities we have thus far mentioned were in what was at that time the distant and outlying regions. It was in Maryland,

one of the thirteen original states, that the Catholic Church and, therefore, the devotion to our Blessed Mother was established in the eastern central portion of the United States. In this central portion and near there, the Jesuits and Recollects reached the Hudson and the Mohawk and went west to Illinois. However, even in the interior states east of the Mississippi, little was accomplished before the Revolution.

Emigration began. More French came into the central states on the Atlantic. The Irishmen came; and, although vanquished, they clung to their religion all the more and nothing could sever them from the devotion to Mary. There was also German immigration. Westward across the continent advanced the devotion to Mary and the various Indian nations were encountered; until, at length, the story of its progress reaches the Pacific coast.

More than four centuries and one score of years have passed. The living personality of Mary's dual Motherhood guarded and directed her children, and they were blessed by her intercessory prayer; and, they, in turn, were not forgetting her. Ever conscious of that reciprocal love between her and themselves, her servants were solicitous in sowing the seed of devotion to her; which seed, having taken root, the new children of Mary responded with hearts in love aflame. Their gentle Mother's intercession did aid and comfort them, while they, appreciative of her favors, did widen the circle of her name and her fanes, ever spreading her influence, till its bounds are on the Atlantic and Pacific oceans, the Gulf of Mexico and its northern limits are the extreme Arctic regions.

The Sacred Humanity of her Divine Son excepted, His Mother approaches nearest to the Heart of God; and the love that flows from her maternal heart is the reflected love of God, softened and sweetened through the humanness so appealing to us, her little human ones. This love of God, working in and among us, never stands still, being ever on the increase in this world, as it will be through the rapturous eons of eternity.



God receives our love in exchange for love, as St. John so beautifully expressed: "Let us love God, because God first hath loved us."<sup>1</sup> Now, since He allows us to obtain His heavenly treasures, He necessarily increases our love. But the human increase of our love is in no proportion with our increased perception of God's love. Naturally, then, as our ever Blessed Virgin Mother blesses us so abundantly with the favors she sends us, we feel a natural, filial impulse to make returns through the same Maternal Medium; and, thus, our love and devotion to her increases ever, as has been the story through the march of centuries; and, especially, through this fair Republic of ours.

The discovery and consecration of our country from the Atlantic to the Pacific coast by the stalwart clients of Mary, and the solemn dedication of this vast empire to the name of our ever Blessed Mother, may be likened to her Nativity. The growth of the French and Spanish missions and shrines is her beautiful youth. Then comes the dark times of conquest, the destruction of these missions, and the woeful destruction of the Indians, as the dark time of her sorrow from the flight into Egypt until the Crucifixion. And now, the new rising of the Church is visible, and meetly on the feast of her Assumption, when she went up into the presence of the King her Son and "the King rose up to do her reverence, and they set a throne for the King's Mother and she sat at His right hand."<sup>2</sup>

"So that from the Feast of our Blessed Lady's Assumption in the castle chapel of old Lulworth, onto that which has been celebrated this year (1790) throughout the length and breadth of North America, the devotion to Mary has grown steadily; and now there is scarcely a county without a Church to her name; scarcely a square mile from the Gulf to the Arctic ocean wherein that name has not at least been proclaimed. In that short space of a single human life, 72 years, 'the least has become a thousand, and the little one a most strong nation'."<sup>3</sup>

<sup>1</sup>John I: 4, 19

<sup>2</sup>3rd Book of Kings

<sup>3</sup>Isaias LX:22 and B.V.M. in North America, by Xavier D. Macleod

Blessed Grignon de Montford applies to our Blessed Lady the words of the Canticle, "As the apple tree among the trees of the woods, so is my beloved among the sons,"<sup>4</sup> and he says that she is come to unite in herself almost all the veneration paid by man to saints; or, at least shall be acknowledged as supereminently worthy of it in every part of Christendom. Verily do we see the fulfillment of this declaration in North America. In Europe, mostly every town and village has its own patron; but in this country, placed under the protection of the Blessed Mother by the Spanish, French, etc., nearly the whole devotion of the people concentrates in her.

"What antique Catholic land, even Spain or Ireland, can show what this country shows, even by the extremely imperfect record of the almanac (about 1857), one church in every five bearing the beautiful and enduring name of the Mother of our Lord and of us? What territory of one-tenth the vastness has ever been placed by four independent and unintercommunicating powers under her peculiar patronage and protection? In all, there stand in North America, in honor of its Patroness, more than eight hundred churches."<sup>5</sup>

In 1841, in the Mission of St. Mary's in the Rocky Mountains, Father P. J. De Smet writes: "The whole Flathead nation converted; four hundred Kalispels baptised; eighty Nez-Perces, several Coeurs d'Alenes; many Koetenays, Blackfeet, Snakes, and Banacs—the Sinpoils, the Claudières, who open their arms to us, and eagerly ask for Fathers to instruct them; the earnest demands from Fort Vancouver on the part of the governor, and of the Rev. Blanchet, assuring us of the good desires and dispositions of a great number of nations, who are ready to receive the gospel—in a word, a vast country, which only awaits the arrival of true ministers of God, to rally round the standard of the Cross." After his return from Europe, Father De Smet, 1844, landed at the mouth of the Columbia River at

<sup>4</sup>Cant. II: 3

<sup>5</sup>Id.



Astoria. From there, he went by canoe up the Columbia to Fort Vancouver to confer with Bishop Blanchet and then founded a mission among the Kalispels of the Bay, who dwelt on the Clark's fork of the Columbia River, forty miles above its mouth.

In his history of devotion to the Blessed Virgin Mary in North America, Father De Smet writes: "We believe that there is no old Catholic country in Europe; that there never has been a country in which reverent love and earnest heart-felt devotion for the Blessed Mother of God was more deeply rooted, more ardently cherished, or more fervently and fruitfully practised than in this same North America. It is unobtrusive, but it is real. It guides and influences the hearts of men, and it is found, pure and glowing, in the souls of some who seem to be the most thoughtless in society, or some who seem to be the driest and most engrossed in affairs."

It was on the feast of the Assumption, August 1845, that Father De Smet tells us that he found that since the Mission of Upper Oregon was founded in 1839, three thousand Indians have been baptised, and that three thousand more are to be added to these from other Oregon tribes, since 1841. And he continues: "Under the auspices of Mary, our good Mother, in whose honor they (the Indians) have for many years sung hymns, we hope that religion will take deep root and flourish amidst this tribe, where union, innocence, and simplicity reign in full vigor."<sup>6</sup>

To understand the faith and love, the heart and the character of the Christianized Indian, we may refer to the words of Father De Smet when he writes, as follows, to a benefactress in Europe: "You cannot but be aware that, among the Indians, the beads are recited in every family, so that I am already assured, that I have the consolation of saying to you, that many thousand recitations of the chaplet have already been offered up to God and His august Mother for you. Those good Indians,—those children of the forest,—so dear to my heart, will continue to display their gratitude

<sup>6</sup>Missions de l'Oregon

till I tell them to cease, and that will not be very soon. What confidence have I not in the prayers of those Indians, whose merit is known only to God! Oh! if it be true that the prayer of him who possesses the innocence, the simplicity, and the faith of a child, can pierce the clouds, is all-powerful, and is certainly heard, then be assured that in these new missions, in which the finger of God has been so visibly manifested, these virtues reign preëminently; and that the prayer of the Indian will be heard in your behalf! How happy should I be, my dear, excellent madam, could I give you to understand how great, how sweet, how rapturous is their devotion to the august Mother of God! The name of Mary, which pronounced in the Indian language, is a sweet and endearing sound, delights and charms them. The hearts of these good children of the forest melt, and seem to overflow, when they sing the praises of her, whom they, as well as we, call their Mother. Oh! I feel confident, knowing, as I do, their disposition, that they have a distinguished place in the heart of that Holy Virgin; and that, through the intercession of Mary, invoked by so many fervent souls, you, their benefactress, will obtain from God whatever you ask." 7

The following is an act of consecration to their ever Blessed Mother from the Indians' own prayer. We can readily see the depths of their faith, and why they were so blessed. "Great Mary, may the heavens and earth bear witness to our sincerity. May all Thy friends gathered now in heaven hear us, and be glad that we thus imitate them. Let them testify that our hearts and our words accord. May Jesus, our Lord and our God, acknowledge our sincerity, who hath willed His infancy to be governed by Thee, who so miraculously gave Him birth; who hath made the universe confess Thee Lady of all, almost as though He had placed His sovereign dominion in Thy hands. May He, Whom we hail as Lord, behold our hearts, see that we have but one thought, that Thou shalt be forever our Lady and our Queen. And Thou, O Mary, hear us from heaven, where



Thou art throned in incomparable splendor; hear us, and accept what we offer.

"O Mary, Virgin Mother of God, we have long waited for this day to choose Thee for our Queen, for hitherto we have been but obscurely Thine. Take, then, possession of us and ours. We make Thee mistress of our village, and therefore have we borne Thine image hither. If in any of our lodges Thou shouldst see what can displease Thee, hasten to remove it. May all anger and disunion, and evil speaking, all impurity, drunkenness, and every other sin, take flight before the approach of Thy sinless steps. May the demon not dare to injure a land which belongs to Thee. Do not disdain to dwell with us, since, having Thee, we shall have the virtues that go with Thee, and that remain where Thou art, gentleness, unitedness, charity, docility. Do not refuse to dwell with us, great and glorious Lady. Though among us, vile and contemptible as we are, Thy grandeur will not be obscured, but our lowliness and our wretchedness will give it new splendor by the contrast.

"This, our blessed Princess, is what we have to say. Would to God that our words were engraven upon the rock, never to be effaced. But they will not vanish, for they are written on our hearts. They are imprinted on the tender hearts even of our little children. They will hand them down, and our remote descendants shall know how we loved Thee and recognized Thee as our Queen. So shall our example teach them to love and serve Thee. Woe to him who would destroy our affection, or change the sentiments we have for Thee! Rather may the brooks cease to flow, and the sun to shine, yea, all things to exist, than that one of our descendants should prove disloyal to Thee. Love us, then, Mary, our great Queen; procure for us the favor of Thy Son; and may we one day behold with joy His unutterable glory and Thine. We have spoken."<sup>8</sup>

No wonder that our Blessed Mother favored them when their act of consecrating themselves was so like unto the vow of the Galveston Ursulines to the Immaculate Heart of

<sup>8</sup>Voeux des Hurons, pp. 39-41

Mary, out of gratitude for their preservation from the scourge of 1853.

"O Mary, Mother of God and our Mother, deign to look upon this community of the daughters of Saint Angela, who prostrate before Thee, render Thee their homage and implore Thy protection.

Remember, O Mary, that the Most High has made Thee the dispenser of His bounty; and that He has only made Thee so powerful, so rich, so good, that Thou mayest give us succor in our wretchedness. Thou seest the calamities which afflict this land; perhaps our want of ardor in Thy service has been the only cause of them. Help us now worthily to repair our forgetfulness and our ingratitude. Revenge Thyself, we pray Thee; but revenge Thyself, O tender Mother, by piercing our hearts with a sword of love for Thy dear Son and Thee. Henceforth we wish to be Thy devoted servants. We choose Thee for our Queen, our Mother, our Advocate, and our Patroness."<sup>9</sup> And, then, afterwards, they would sing the hymn:

I am a child of Mary.  
Each day a blessing I gain.  
That I am a child of Mary,  
Is the cry of my heart and love's refrain.

How happy is he gentle Mother,  
Who has given his heart unto thee.  
No other in all creation,  
Can ever be as happy as he.<sup>10</sup>

"Our poor Indians are very devout people: they are remarkable for their fidelity to the faith. Notwithstanding the many temptations to which they are exposed, and the manner in which their religious belief is tampered with, no in-

<sup>9</sup>Annales de l'Ordre de St. Ursule, ii. 595

<sup>10</sup>Je suis l'enfant de Marie,  
Et ma mère chérie me bénit chaque jour;  
Je suis l'enfant de Marie,  
C'est le cri de mon coeur, c'est mon refrain d'amour.  
Qu'il est heureux, O tendre mère,  
Celui qui t'a donné son coeur!  
Est-il un état sur la terre  
Qui puisse égaler son bonheur?



ducement can bring them to abandon their faith. The Indian, male or female, invariably has either a medal of the Blessed Virgin, or a small crucifix hanging from the neck. With the blessed beads in his hand, he defies all opposition; and no human argument, no amount of bribery can make him violate his allegiance to God. He says to all, that 'Jesus is his Father, that Mary is his Mother, and within that impregnable stronghold of faith, the gates of hell cannot prevail against him'."<sup>11</sup>

"To-day," says Father Vetromile, writing about his tribe, "you cannot find house or wigwam without a picture or image of our Lady. I have never met an Indian who did not wear a medal, a Rosary, or a scapular. The first prayer that parents teach their children, is the *Malie Kitalamikod*, Hail Mary."

"See, then, how this Blessed Name is known, even as the 'holy and terrible Name'<sup>12</sup> of God is known, 'from the rising of the sun unto the going down of the same,'<sup>13</sup> how it is sung beneath the magnolias of Floridian woods, and praised where the ice-bound sea lies silent round the coasts of Labrador; how the tall arches of eastern cathedrals, re-echo its melody, and the sound of its sweetness floates off from the peakes of the hills of Oregon far over the wide blue Pacific."<sup>14</sup>

In order to grasp how deeply rooted was the devotion to our Blessed Mother and how she loved these simple Americans whose faith she guarded and protected because of their filial love to her, we quote the prayer of an Indian woman in distress: "I call her only Mother. I beg her, with all the terms of endearment that I know, to accept me as her child. If she accepts me not as a daughter, if she will not be my mother, what can I do? I am but a child, and know not how to pray, how to defend myself against the evil one, who attacks me ceaselessly, and will effect my fall unless I have

<sup>11</sup>Rt. Rev. Bishop of Arichat

<sup>12</sup>*Sanctum et terribile Nomen ejus*.—Psalm cx.

<sup>13</sup>*Malachi*, iii.

<sup>14</sup>Devotion to the B.V.M. in America

recourse to her, unless she shelter me in her arms, as a gentle mother does a frightened child."<sup>15</sup> This was two hundred and fifty years ago.

This devotional attitude of mind, so naïve and human, to which we have just referred, was the fruit of the early missionary labors; and, later, it was continued through the mission activities. Thus we see that the power of devotion transcends all influences that are more material in their manifestations. The foundations being laid and the blessings of God having been copiously showered upon the aborigines of America and the earlier and succeeding settlers, devotion to our Blessed Mother has never subsided in the hearts of believers that retained such simplicity and naturalness as is of our holy faith. However, there were, unfortunately, other forces brought to bear upon the situation; and, especially, upon the minds and hearts of those who followed. As is liable to be the case with so-called intellectual development, naturalness suffered, also the naïvety of faith, which comes pure and unsullied from the hands of God; the light of faith gradually became dimmed, having a bad effect upon a large number. When the doctrine and the teachings of Jesus Christ become to be at variance with the human mind, an estrangement is ever the consequence. This is well expressed by the historian: "Faith retained for many, many centuries a straightforwardness and unhesitating openness which has begun to decay only within the last three hundred years. For the general diffusion of a too thin and innutritive knowledge has unquestionably injured the simplicity of faith, by increasing, not our wisdom, but our conceit that we are wise.

"Pantheism—if I may use that word for want of a better to express the generalization and depersonalization of God—was not universally spread as it is now. If it existed, it was in some head which "too much learning had made mad"—some mind gone astray through over-estimate of its own reasoning faculties; and was generally confined to a university chamber.

"Then men believed in a personal God, to whom they

<sup>15</sup>Shea's Indian Missions, 417



were personally accountable, they loved to receive His gifts and benefits as personal ones; they knew nothing of these fine, new, universal humanities and confederacies of God; but He was my Father and my God as well as our Father and our God. They got closer to Him by this individualizing, which was yet in no sense exclusive. A man received a benefit, not as a general, universal gift—of the gratitude for which his own share was so small that God would not miss it if it were never paid—but as a benefit done to him, for which all his gratitude was too little.

“And so they had personal dealings with God; and when He said to the beloved disciple—speaking from the cloud of agony which overhung the Cross— . . . ‘Behold thy mother!’ they saw in that divinest boon a mother for all and each of them; a mother equally loving and tender to each of her children; procuring benefits for each from her Divine Son, and, therefore, naturally carrying back to Him the thanks of each for such benefits.

“Well, then, in a little time, human thanks to God ran generally through Mary’s heart and lips as their channel, the channel naturally the most agreeable to Him; and so her name got to be embroidered on the bright mantle of her European world as its chiefest decoration.”<sup>16</sup>

We have already referred to the part the early missionaries, who were also explorers, took in this matter and have referred to the change that had already come over the religious scene. We are now going to speak of something which links the present distinctly with that former and very vital past, which was full of faith and devotion. In this, we are going to make detailed and specific reference to a certain Holy Image.

In his sketches, Father De Smet relates how this simple and natural faith among the Indians was favored: “On Christmas eve, 1841, a few hours before the midnight Mass,

<sup>16</sup>Dev. B.V.M. in America

the village of St. Mary was deemed worthy of a special mark of Heaven's favor. The Blessed Virgin appeared to a little orphan boy named Paul, in the hut of an aged and truly pious woman. The youth, piety, and sincerity of this child, joined to the nature of the fact which he related, forbade us to doubt the truth of his statement. The following is what he recounted to me with his own innocent lips: 'Upon entering John's hut, whither I had gone to learn my prayers, which I did not know, I saw some one who was very beautiful. Her feet did not touch the earth, her garments were as white as snow; she had a star over her head, a serpent under her feet, and near the serpent was a fruit which I did not recognize. I could see her heart, from which rays of light burst forth and shone upon me. When I first beheld all this I was frightened, but afterwards my fear left me, my heart was warmed, my mind clear; and I do not know how it happened, but all at once I knew my prayers. \* \* \* \*' The child had never seen or heard before anything of the kind; he did not even know if the person was a man or a woman, because the appearance of the dress which she wore was entirely unknown to him. Several persons having interrogated the child on the subject, have found him unvarying in his answers. He continues by his conduct to be the angel of his tribe."

"Next year, 1842, we performed the devotion of the month of Mary, and I can flatter myself that the exercises were attended with as much piety and edification as in the most devout parishes of Europe. At the end of the month the statue was borne in triumph to the very place where our Blessed Mother deigned to honor us with the aforementioned apparition. Since that day a sort of pilgrimage has been established there, under the name of 'Our Lady of Prayer.' None pass the pious monument without stopping to pray on their knees; the more devout come regularly twice a day to speak to their Mother and her Divine Son, and the children add to their prayers the most beautiful flowers they can cull in the prairies."

It is necessary for us to emphasize and also necessary



for the reader to realize the emphasis there is upon the devotional attributes of this matter. And let us say that the reality we are again bringing into recognition is, in a certain sense, the same as was here originally. Now, whatever may become of the cultural content of any community, and to whatever heights intellectualism may rise in the matter of religion, it can never become superior to the innate devotion of the simple mind and the true heart of the unsophisticated person to whom religion is a natural as well as a vital thing. We are saying this with some explicitness because we wish to maintain that whatever development may arise out of our activities, being so united with the validity of the past, such added means of devotion can never become a work that is not needed or justly be thought of as being superfluous.

It would seem that Providence has ordained that there be a continuity between the past and the present. On May 20, 1925, the late Father T. J. Purcell, of Idaho, was sick at St. Vincent's Hospital, Portland, Oregon. Having been informed that he had not long to live, he called for the Rector of the Sanctuary of Our Sorrowful Mother, and asked him to give him the last rites of the Church. Father Purcell then spoke on the object and purpose of the Sanctuary, the Grotto unit having been established that spring, and said that he possessed a holy image of our Sorrowful Mother which contains its full mission; and, thereupon, requested that the Sanctuary use it as its devotional picture. Throughout the many years that he was in possession of it, no copy had been made; and it was even seldom that this picture was shown to others.

The following is the history of the picture as dictated, before a notary, by Father Purcell shortly before his death:

"The first time I saw the Little Picture of Our Lady of Seven Dolors was some time at De Smet Mission (Idaho) between June 1, 1885, and the end of that year, because it was during that time that Rev. Father Caruana, S.J., came to De Smet, to replace Rev. Father Tosi, S.J., who had been appointed to accompany Archbishop Seghers to Alaska. The second time I saw it and that my attention was brought to

it was in 1886 by Father Caruana himself. I had served Mass for him that morning and, while it was my practice to go to daily Communion, I did not receive that morning. But as soon as we returned to the sacristy after Mass, Father Caruana said to me, 'Tom, come down on your knees to confession. What's the matter with you?' I was troubled with scruples, so I went to confession and received Holy Communion. Some time after breakfast, I met Father Caruana on the grounds and he said to me, 'Meet me after particular examination and come to my room and I will tell you the story of that little picture of our Lady of Seven Dolors which I have, and how it came to my possession.'

"If I remember rightly, Father Caruana told me that he was born on the Island of Malta and when a boy he had a tutor who came to the house to teach him Latin. His little study was upstairs, and as he went up that morning he happened to look out of the window and saw a bunch of boys playing 'hide and seek.' The sight of the boys at play took the thoughts of study off his mind and, dropping through the upper window, he joined them at play in the distance. While one of the boys was counting and the others seeking to hide themselves, Joseph Caruana ran off to hide himself behind one of the trees. He suddenly disappeared. This frightened the other children and they all ran away. At the noon hour when he did not return for his noonday lunch, his mother asked his father, who just stepped in, if he knew where the son could be. But the father had not seen the boy. He thought the child was with some friends and, thinking he would return in his own good time, he paid no more attention to it.

"But when evening came and the boy had not yet put in an appearance, parties were organized to search for him. The father then asked the mother if she had seen anything unusual among the children in the morning. She replied that the children were playing 'hide and seek.' 'My God,' said the father, 'the child has fallen into the old well.' And hastening towards the place where it was, they found that the cover had fallen in and the grass disturbed on the edge.



He lay down holding a lamp over the edge and called. The boy answered from below. They then hurried and put a rope under the arms of a working man and lowered him down. And upon a stone extending from the wall of the well sat the boy, who had not even touched the water! When the man sought to take him, he said, 'I don't want to leave the Lady—she caught me when I fell in her lap and when I wanted to go away she asked me to be quiet and gave me some pieces of candy.' He was then taken out of the well.

"The following morning the father and mother and children attended Mass in thanksgiving because their son had been spared, and, as they passed through the vestibule door into the church, Joseph happened to look upon the statue of our Sorrowful Mother that was down at the altar railing, and he received a glance of recognition. He broke away and said to his father and mother, 'There is the Lady who helped me in the well.' And he threw himself at her feet.

"In later years Father Caruana became a member of the Society of Jesus. At about the time of his ordination there was a Religious in Rome who used to receive many favors through the Picture of Our Lady of Seven Dolors. In fact, one of the Cardinals asked for it and promised her that he would have a painter make a painting of the picture. She replied, saying, 'This picture is destined for a Religious who is going to the Rocky Mountains. I do not know him, but I shall know him when I see him.' After Father Caruana's Ordination to the Priesthood he went to receive the Papal Blessing of Pius IX, and the following morning said Mass in the convent where this Religious lived.

"After breakfast the Superior said to him, 'One of the Sisters wants to see you.' When this Sister laid eyes upon Father Caruana she said, 'You are going to the Rocky Mountain Missions. This picture is for you and our Sorrowful Mother will take care of you.'

"I asked Father Caruana what proofs he had, if any, of the Blessed Mother's special protection over him at any special time. He said he had, and quoted three instances. Two of these I remember, but the last I have forgotten entirely.

"On one occasion an Indian attacked him with a fire-brand and, as he jumped to defend himself, he felt something crack, and later when alone he found the glass fractured across the picture, but the picture had not been injured in any way, not even marked. He said at the time the glass cracked the Indian sped away, affrighted as if followed by the devil, so frightened was he. (This happened near Catalda, Idaho.)

"The second incident occurred when he was riding along a very narrow path on a precipice above the river. The horse became frightened by a rolling stone, and if the horse and rider had left the path, both would have been killed, as the fall was somewhat over a hundred feet below.

"As the stone rolled down the mountain the horse raised his fore feet and the stone passed under him, causing the priest to fall against the cliff. The Father naturally thought the horse would run away, but when he emerged from the canyon in which he had been riding, he found the horse awaiting him over a mile away. The glass was again broken as the horse raised himself.

"When this picture came into my possession the glass was broken and Father Caruana had told me the occasion of it, but I have forgotten all about it. 'Now, Tom,' said he, 'this in brief is the history of this little picture since I received it in Rome, and it is my wish that it should pass into your possession at the time of my death.'

"When the Jesuit Fathers decided to celebrate the fiftieth anniversary of the Sacrament of Baptism on the present site of the City of Spokane, Father Caruana was still in the country and superior of De Smet, where he was appointed to replace Father Tosi, S.J., in 1885. I was asked to give the address of the day on the growth of the Church in the City of Spokane. This celebration took place at the Armory in Spokane, about 3,500 people being present. Before leaving, Father Caruana said, 'Now, Tom, don't forget it is my wish that you get this picture. Kneel down and I'll give you Mama's blessings.' He died two or three days later in his home



at De Smet. I received the picture upon request from the Very Rev. James Broken, S.J."

(Signed) "Rev. Thos. J. Purcell."

Father Purcell then remarked how he was miraculously cured of epilepsy, which had necessitated him to discontinue his studies for the priesthood. He never had a recurrence of this illness the rest of his life. He also stated that whatever he requested through the efficacy of this little picture of our Lady of Seven Dolors was granted him. When asked why he did not ask our Blessed Mother's intercession to restore him from his infirmity, he replied that he did not do so, as he felt that the time allotted to him on earth was at its close.

The history which we have just related concerning the holy image proves and illustrates what we meant by a continuity of devotion, thus linking the present with the past; and, in such an intimate manner, that it all becomes one essential progress of faith. Evidence that this same faith is in the hearts of the people and that it is functioning is furnished by the manner in which the devotion of the Sanctuary has been received throughout the nation, culminating with the dignification and glorification of its mission by the establishment, by His Holiness, Pius XI, through a rescript, of a new feast to Mary our Mother, to be annually celebrated on the second Sunday of May, to a description of which and to its liturgy, a later chapter will be given.

Men, whose souls were aflame with the spirit of love and devotion, whenever we cross the path of their wanderings and learn of their counsels, whenever we have the opportunity, through their words, to look into their souls, we are refreshed by the loveliness of their faith and by the sentiments of their charity. Such, indeed, is the spiritual refreshment that the reader comes upon, like an oasis in the desert, when he happens upon the inspirations of a noble soul, as, for instance, the quondam Bishop Ignace Bourget of Montreal, who wrote to his people in that inspired pastoral of 1846: "Ah, brethren, believe me, there can never be too many sanctuaries for prayer and expiation, nor too many shelters for virtue and penitence. Then let us strive to pre-

serve fresh in our city and diocese the stamp of religion imprinted by two hundred years of faith and piety.

"O people of Montreal, who possess in your midst so venerable a Sanctuary, visit it assiduously; go hear Mass there on your way to your daily occupations; stop there and give thanks for a moment when the labors of the day shall be ended; never pass it without saluting Mary. Read the new inscription above the doorway and obey it.

'If Mary's love be in thy heart,  
If it be graven there;  
While passing, do not thou forget,  
"Hail Mary" be thy prayer.'"<sup>17</sup>

Concluding, the holy Bishop apostrophizing our Blessed Mother, says: "The work done here is Thine, not ours. And as we see the risk of losing ourselves and the dear flock to us intrusted, we cry to Thee and say, 'Vitam praesta puram: iter para tutum. Give us purity and innocence of life: show us the road of perfection'."

It is rather remarkable and altogether fitting that the scene of our development should be upon the borders of the Columbia River, down whose stream came the canoes in which were the Indian youths and maidens singing their songs to Mary, their Mother:

"O Mary, fair and strong,  
I put my trust in Thee.  
Do Thou, my whole life long,  
My loving Mother be.  
O'er me, Thy care extend;  
And, ever, be Thou nigh,  
Until my life shall end;  
And, with me, when I die."<sup>18</sup>

<sup>17</sup>Si l'amour de Marie  
En ton coeur est grave,  
En passant, ne t'oublie  
De lui dire un Ave.

<sup>18</sup>Ayas skokoum maika,  
Kwanissom tlosh Marie  
Kopa sahalé tayé.  
Wawa pous naïka  
Pous ka kwa yaka temtom  
Naïka memmeloucht,  
Ayak yaka eskam naïka sahalé.



Sentiments so naïve and filial arise from the natural heart of man, as long as in its primitive, primeval condition, it is still in harmony with the heart of nature. The original condition, before there have entered into the mind all the falsities and artificialities of sophisticated life, affords a suitable and rich soil for faith; and faith develops rapidly and is in progress toward a bountiful harvest; and, so continues, until there is sown the tares that circumvent the growth and development of the seed the Savior sows; leading astray heart and mind by false allurements, and with a tendency of choking out the childlike characteristics of such as those for whom is the kingdom of heaven. Paragons were these, of honesty, of simplicity, of loyalty, and of love, and in whose innermost being was to be found a fitting sanctuary for God's presence and the childlike qualities so readily nurtured under the maternal care of Mary, their Mother. No wonder that their language and song embodied the sweet notes of love and trust breathing forth a fragrance that will ever be a source of edification.

Long ago was this, long before our so-called civilization invaded the primeval forests of Oregon, when simple faith rose out of the hearts of men and they chanted songs of devotion and praise; and the echoes of their songs were cast back by the very same rocky cliffs that form the bulwark of strength beyond and above which shall rise the various edifices that are to be the symbol and the expression of similar devotion and filial love. And may that same Maternal care and solicitude be ever ours, as was by her vouchsafed to them!

## CHAPTER IV

### The Cross-Annunciation

**W**HENEVER we meditate on our Divine Savior's love for man, we immediately become involved in a most touching mystery. To attempt to fathom this love would forever be an unsuccessful effort. There seems to be in the heart of man a reluctance to accept the Divine Savior on His Own terms, when love is the issue. This seems quite natural, because human nature falls infinitely below that God-given love which shines forth so resplendently in the life and teachings of Jesus Christ. Our love, being naturally self-centered, cannot easily go beyond human nature's proclivities and measure up, even inadequately, to the great transcending love that God brought to the earth through His Son Incarnate. "A new commandment I give unto you: That you love one another as I have loved you."<sup>1</sup> We are moving in mystery when we study the inner functions of the Sacred Heart; the more we see manifested before our vision that love which was a burning fire.

He was hanging on the cruelest instrument of torture that the heart of man could devise. He was lifted from the earth which He had come to redeem; and, upon whose soil He was no longer to tread, as He had been wont to do. But, before returning into His Father's home, He has one special announcement to make; His Sacred Heart, throbbing its last, was breaking; and, ere it broke, it presented to us its fondest Treasure—that Treasure, embodied in the words of the Cross-Annunciation, will now be presented in this chapter.

The National Sanctuary of Our Sorrowful Mother has taken the message of this Annunciation as the life of its soul. It has been for the past seven years the active exponent of

<sup>1</sup>John XIII: 34



the Savior's last appeal, "Behold thy Mother." The many letters and inquiries that have come to us from Catholics and from others of many creeds have greatly assisted us in the development of its mission of giving to the human, yearning heart this unique, all-important Cross Consolation, which contains the balm and solace the world so sorely needs. Because of this, the Cross-Annunciation, the Divine Contract, many other devotional developments consequent therefrom have arisen; and have given birth to a new feast entitled, "Behold thy Mother," thus dignifying the mission of the National Sanctuary of Our Sorrowful Mother with a festal day, ecclesiastically instituted, to be annually celebrated on the second Sunday in May.

To present the subject matter of this chapter in a harmonious whole, five articles are required: First, An explanation of the words of the Cross-Annunciation; Second, St. John acting for us, in proxy, at the foot of the Cross; Third, The Cross-Annunciation; Fourth, That we became the children of Mary by a closer bond of filiation than by mere simple adoption; and, lastly, that Mary officially became our Mother and we officially became her children on Calvary.

Because of the theological exposition of a subject matter by others heretofore only more or less implicitly stated, and some of the subject matter never before so stated, implicitly or otherwise, as far as we know, we, being amply sustained and in no wise producing a mere theological novelty, shall endeavor to prove our findings, whether from reason or from exegetical deductions, by applying the principles laid down by St. Thomas Aquinas; and, then, humbly and happily submitting to the regulations laid down by the present reigning pontiff, Pope Pius XI, who in his encyclical, *Studiorum Ducem*, stated: "In order to avoid the errors which are the primary source of all the evils of our times, it is necessary religiously to hold fast, now as never before, to the teachings of the Angelic Doctor. As in ancient times, it was said to the Egyptians who found themselves in imminent danger of death, 'Go to Joseph,' in order that they might obtain from him the corn necessary to feed themselves

and to save their lives, so now to those who pant after the truth we say, 'Go to Thomas,' for he possesses the truth in abundance and is able to lead us into the pastures of sound doctrine where we can obtain the spiritual food necessary for our soul's salvation. All must, therefore, observe, and religiously, the prescriptions of the Code of Canon Law: 'All professors must in their treatment of rational philosophy and of theology, and in their course in these sciences, follow the method, and teachings, and the principles of the Angelic Doctor which are at all times to be strictly observed.' (Canon 1366, Par. 2) These professors, therefore, should so govern their work that in all things and in all truth St. Thomas can truthfully be said to be their master."<sup>2</sup>

Wherefore, in the third article of this chapter, we shall proceed to parallel the four articles of St. Thomas on the Angelic Annunciation; and, by way of conformity, to marshal thought for thought and argument for argument, thereby showing the meaning of the all-important message which came from the dying lips of the Savior; being compared with what was given by the heavenly messenger, the Angel Gabriel; both of which Annunciations have given to us heaven's greatest heritage: The Annunciation of the angel, a Savior; The Annunciation of Jesus Christ on the Cross, a Mother.

## FIRST ARTICLE

### EXPLANATION OF THE WORDS OF THE CROSS-ANNUNCIATION

"When Jesus therefore had seen His Mother and the disciple standing whom He loved, He saith to His Mother: 'Woman, behold thy son.'

"After that, He saith to the disciple: 'Behold thy Mother.' And from that hour, the disciple took her to his own.

"Afterwards, Jesus knowing, that all things were now accomplished, etc."<sup>3</sup>

<sup>2</sup>Translation by James H. Ryan

<sup>3</sup>John XIX: 26, 27, 28



Our Divine Savior was dying. Condign satisfaction for the sins of the world was being finally concluded as the Precious Blood was emptying Itself from every Sacred Wound.

Jesus speaks. His words contain His last will and testament. They contain His last announcement and His final bequest. Words of the greatest significance as they culminated in Christ's greatest Gift, His Blessed Mother to be our Mother; which gift is the greatest next to Himself. They constitute the second annunciation, which we term the Divine Cross-Annunciation.

The content of this proclamation was the emptying of His Sacred Heart to us, His children, whom He redeemed; and to whom, but the day before, He had given Himself, perpetuating His Body and Blood, His humanity and Divinity in the Blessed Sacrament.

Before entering into the nature of the words (as a statement) which this Annunciation bequeathed unto us, we shall first make an allusion to and an explanation of the several words of said Annunciation.

Our Divine Savior here designates His Mother, "Woman." He had a purpose, all comprehensive, including in His mental vision the beginning of human life and the entrance of sin into the world; the dire, destructive effect of which He came to destroy; and, for this purpose, He now was dying.

In the Edenic garden, immediately after the fall of man, God addressed Satan, incorporated in the form of a serpent, and gave to our first parents the hope of redemption. He had passed sentence upon them, having said to Adam:—"Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree, whereof I commanded thee that thou shouldst not eat, cursed is the earth in thy work; with labor and toil shalt thou eat thereof all the days of thy life. Thorns and thistles shall it bring forth to thee; and thou shalt eat the herbs of the earth. In the sweat of thy face shalt thou eat bread till thou return to the earth, out of which thou wast taken: for dust thou art, and into dust thou shalt return."

To the woman also He said: "In sorrow shalt thou bring forth children, and thou shalt be under thy husband's power, and he shall have dominion over thee."

From this, we can readily conclude that all the evils, the sufferings, hardships and miseries which befall man upon earth are the sad consequences of sin. All these temporal punishments, however, would still be easy to endure, because they terminate with the death of the body; but the eternal death, the death of the immortal soul, which awaited the destiny of man was, indeed, a punishment the most calamitous the mind could dwell upon.

This eternal death consisted in the complete loss of God's grace for all eternity. Eternal death is a life of pain and torment, rejected and cursed by God, doomed to live in everlasting misery without any alleviation. Our first parents had no hope, as far as their own efforts were concerned, ever to conciliate the justice of God. What amends were they to make, well pleasing in the sight of God, in their now wretched sinful state, as a reparation for deserting their allegiance to Him? Alas, they felt only too keenly that, like the fallen angels, they had deserved to be cast everlastingly from the sight of God. But the Lord God had mercy on His poor creatures; and, as He banished them from Paradise, He gave them the hope and consolation of a future redemption. He then made them a promise contained in the following sentence that He pronounced upon the seductive serpent: "I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head."<sup>4</sup>

This Divine promise embraces a marked antithesis between the serpent and "the woman," between the seed of the serpent and the seed of "the Woman." This antithesis affects both the personality as well as the office of "the Woman." The very fact that this promise was made in reference to one who should be Eve's descendant, emphasizes the contrast between Eve and "the Woman." Eve had succumbed to the temptation that broke her fealty with high heaven. This fealty was to be realized in her descendant.

<sup>4</sup>Gen. III: 15



She whose heel was to crush the head of the serpent, and whose seed was to destroy the dominion of sin and death, which the disobedience of our first parents had established in the world, should not only reestablish the allegiance which Eve had broken, but should be what Eve, in reality, had relinquished, "Mother of the living."

By their disobedience, our first parents frustrated God's plans. The result was that Adam was not head of the human race in the full sense, nor was Eve the mother of mankind in the full sense. They had lost God's gift, spiritual life; and, through their disobedience, inflicted that loss upon their posterity. But God would uplift man and again place the supernatural life within his reach. He would vanquish and defeat the purpose of the serpent. He would accomplish this by "the Seed" of "the Woman." Therefore, her Seed should be the real head of the human race; and "the Woman" should be the true Mother of mankind, the Second Eve, the "Mother of the living," (spiritually); because the Mother of Him who came "that man might have life and have it more abundantly."<sup>5</sup> This position of Mary, the Mother of Jesus, as "the Woman" or the Second Eve, has ever been recognized in the Church.

Mary is "the woman" of this prophecy and she coöperated in our redemption, for her "Seed," our Blessed Savior, immediately after the Cross-Annunciation, "knowing that all things were now accomplished"<sup>6</sup>, cried out, "It is consummated." Jesus designated His Mother, who was taking an active part, with her Divine Son on Calvary, in what was really and finally the crushing of the serpent's head; and, therefore, pertinently and justly announces her "woman": thereby officially and authoritatively identifying her with the "Woman of the Oracle."

Mary was this "woman" discharging her prophesied function, standing at the foot of the Cross, near her Divine Son, the Seed Divine. Obvious does this conclusion seem from the words of the prophecy, where the Seed of the

<sup>5</sup>John X: 10

<sup>6</sup>John XIX: 28

Woman is directly and diametrically opposed to that of the serpent, namely, sin. "I will put enmities between thee and the woman, and thy seed and her seed."

Likewise, it was through the portal of Cana in Galilee that Christ issued forth as the promised Messiah, when He wrought His first miracle at His Mother's bidding. It was here that He first designated her as "Woman," saying: "Woman, what is that to Me, and to thee? my hour is not yet come." He was then about to redeem the world and to go out publicly to accomplish the prophecy, which was fulfilled by "the Woman" and "the Seed," which are Mary and Jesus Christ.

It is also significant that the opening and closing of the "Book of Life," both the book of Genesis and the book of the Apocalypse, should so pointedly speak of "the woman"; for, we read in the latter, speaking of that old serpent, who is called the devil and Satan, who "was angry against the woman: and went to make war with the rest of her seed, who keep the commandments of God, and have the testimony of Jesus Christ."<sup>7</sup> These four occasions, the opening and closing of the books of Scripture, and the opening and closing of the public life of our Savior, Jesus Christ, bring Mary before the world that was to be redeemed. This He does by designating her as the Woman of the Protogospel, "the woman" who was to coöperate in the redemption, and He does so in a most prominent way by calling her Woman. Therefore, it would seem only consistent with the Divine plan to address her in the exalted position she holds, as the Woman through whom the Son of God came into the world for the redemption of man.

From this, it may also be inferred why Jesus Christ in His Cross-Annunciation used the word, "Mother" in connection with the disciple. In making this proclamation on the Cross, it was not His intent nor purpose to announce Mary as His Mother. Was she not His Mother, and shall she not ever be His Mother, eternally? Is it not significant that the Evangelist, in introducing this annunciation: "Woman, be-

<sup>7</sup>Apoc. XII:9, 17



hold thy son," precedes it with the words: "When Jesus therefore had seen His Mother and the disciple standing whom He loved, He saith to His Mother, "Woman," etc.? Furthermore, as we shall see later, Jesus could not consistently have said, "Mother," behold thy son; any more than we may prefix the gratuitous title, "Son," behold thy Mother, as one title at that moment precluded the other.

Quite differently, and He was unmistakably filial, Her Divine Son spoke, as He at one time, stretched out His arms to His disciples and expressed His affection towards them by that wonderful ascending climax of love: Behold My brothers, and My sisters, and My Mother.

But now, His object on the Cross was to proclaim her formally and officially to that Motherhood to which she had been preordained. Therefore, He announced her "Mother" to produce the effect and to establish the fact He had in mind, on the most solemn of all occasions when He hung dying on the Cross, and this was to call Mary, "Mother" with regard to the disciple, and not with regard to Himself; for which effect, that is: in regard to Himself, there was a cogent and patent reason to call her, "Woman." By designating her as "Woman" our Lord Jesus Christ, Whom the prophecy designates as the "Seed," implicitly and consequentially calls Mary, "Mother;" for, "Woman," on His Own Sacred Lips, is the equivalent of "Mother" according to the Prophecy.

Derogatory to the filial character of our Blessed Savior, would be the assumption that the word, "woman," on His Sacred Lips, had an indifferent, careless, or unworthy signification on these two momentous occasions, the opening and closing of that public life which laid the very foundation of Christianity.

After designating Mary in the first utterance of this bilateral annunciation, He says: "Behold thy Mother." Behold signifies Lo! See; and, usually, denotes something unexpected. Our Savior, in this instance, draws the attention of both parties, each to the other; and, thus, emphatically shows His intention of designating and putting the person

spoken of into the mind of the person spoken to; doing so, in the same manner, as when any contractual obligations are to be entered into. He thus places the attention of each one conversely with and on the attention of the other, when He enlists their attention with the word, "Behold."

The word, "thy" relating to mother; and again, relating to son, is self-evident, as it denotes possessive, actual relationship. Were our Lord to have spoken to any other woman and said to her: "behold thy son," she, naturally, would have turned to that person, who would be understood to be positively considered to be her son; and, so, also, if a man were addressed: "behold thy mother," he would think of no other than his own natural mother.

He spoke the word, "Son." He spoke the word, "Mother." He uses these two words as correlatives. They establish a correlation. The one term, therefore, though self-evident, is explanatory of the other, though self-evident. Therefore, their meaning, in themselves, has no other meaning than that which is understood by every mortal. The direct inference and consequence further prove that they represent what He had in mind.

There is not a shadow of doubt that the dying Savior in making this Cross-Annunciation, His last will and testament, and proclaiming "the woman" Mother and the disciple "son," had in mind and heart something determinate, something precise; and that He used words whose meaning must be self-evident, and understood by every mortal and incontrovertible. He was speaking to all generations, and to all peoples, and to every individual of all these peoples. It was His final bequest, His memorable legacy, the Annunciation which empties His soul of all that it possessed.

Therefore, the words He spoke expressed what He had in mind and fully expressed the idea He intended to convey. To Mary, He spoke of the disciple. To the disciple, He spoke of Mary. He addressed them severally and individually.

Words so common, so explicit, so self-evident, could not



have been used but in their most obvious sense. Any other inference would, therefore, be untenable; because such an inference would be misleading and would not express the objective truth of the terms; and who could argue other than truth into the dying words of Christ?

The Son of God, the Sunlight of eternal truth, suspended between heaven and earth, hanging, bleeding, dying on the ignominious gibbet of the Cross; a few moments before the sun drew back, before the earth trembled to its very center, before the rocks were rent asunder, before the tragedy of deicide had been consummated, addressing His Blessed Mother, spoke to her of His beloved disciple and He saith to her, "Behold thy son."

The person so directly and unmistakably designated by Him, by Him so positively and unreservedly addressed must necessarily stand to Mary unequivocally as son stands to mother.

Thus, also, when turning to the disciple, He spoke to him of Mary, saying: "Behold thy Mother." Here, the words bring out objectively that Mary must be to him what mother is to son.

Logically accepting the words in their intended meaning, and the only meaning capable of being logically attributed to them; these terms, or words, of the Cross-Annunciation enable us to hold that, by a Spiritual kinship, a filiation of Mother and son is actually established and brought about and as truly and incontrovertibly as by nature itself.

## SECOND ARTICLE

### ST. JOHN, OUR REPRESENTATIVE

St. John, so prominent and conspicuous in the mystery of the Cross-Annunciation, must have been present in some other capacity than merely as an individual disciple of our Lord Jesus Christ.

In this Second Annunciation where God Himself, not through a Heavenly Messenger, but through Jesus Christ, the Second Person of the Blessed Trinity, announces Mary's

Maternity to Mankind, He makes a dual proclamation of two distinct but correlative utterances.

In the Savior's first utterance, "Woman, behold thy son," it is of the disciple that the God-Man speaks; and, in the second utterance, "Behold thy Mother," the disciple is the person spoken to; even as Mary is spoken of in the second and directly addressed in the first utterance.

The disciple, alone, is announced and formally and publicly elevated to the sonship of Mary; it would, at first, appear.

Upon this point of the disciple alone being thus elevated to this special representation, we later in this article present an analysis of the representative idea as it was exemplified by the method of Christ; as in His parables and those whom He permitted to be with Him on special occasions. He had twelve apostles; three of whom were close to Him on special occasions; and, finally, there was one present at the Cross-Annunciation.

"The matter" (*substrata materia*) says Cardinal Lepicier, O.S.M., "demands that Christ's words to Mary and John be understood in the sense that John is representing the whole congregation of the faithful. For, according to St. Ambrose, 'Christ gave His last testament from the Cross, and John signed that testament, a worthy witness to so great a testator.' But, it would not seem right; if, in His very last will, Christ, the Savior of all mankind, should be solicitous for and think only of Mary and John alone; whereas, it was most seemly that He, the universal Redeemer, should, in the very act of consummating His sacrifice, extend His interest and His care to all those who were to believe in Him, by commending them to His Mother.

"The circumstances also demand this. The fact that Christ made this last recommendation of His life in a public place and before a multitude of onlookers also shows that He was not then thinking only of John; but, also, and, especially, of all those who were to accept Him as Redeemer. For, if this recommendation were intended for only John; then, rather, should it have been made prior to Christ's passion,



at a time, namely, when the Blessed Virgin needed some one to take the place of her Son, and when John also could have been confirmed by the protection of Mary, lest he fail in his faith. If Christ intended by this recommendation to Mary only this one disciple, then He would not have made it in such a public place and before so many witnesses.

"The time chosen by Christ for this manifestation of His last will also confirms our argument, for it was at a time when the soul of His Mother was transfixed with the greatest sorrow. Now the more intense the grief in a person's soul, the more the soul is impressed with the sufferings of others. Therefore, if it was our Lord's will to make this commendation to Mary exactly at the time when, according to the prophecy of Simeon, her soul was pierced with sorrow, it is a sign that He wished to propose to her suffering soul an adequate object on which to expend its compassion and this adequate object could not be John but could rightly be the whole suffering race of men."<sup>8</sup>

As we turn our gaze on Calvary's heights, we behold our Divine Savior dying in order that we might live. He is undergoing this Martyrdom of death to impart His Own life to us, whom He is in the very throes of begetting. While He is thus undergoing the final and crucial process of bringing forth the new offspring, and sacrificing Himself by dying that this new issue might live, He announces unto Mary, "Woman, behold thy son"; making the new issue to be the Woman's seed and offspring, and representative of Himself; but, since the offspring is being "born of the spirit" and not "of the flesh"; and, since Mary was preordained to fill the part of co-parent in producing this new issue, He bids us, in the person of the disciple, "Behold thy Mother."

From this, we see that Mary was destined and preordained to bring forth on Calvary, not only one, but many. But St. John, as individual disciple, could not be the many, except by representation. Therefore, he stands beneath the Cross, close to Mary, and takes her unto his own at the

<sup>8</sup>Tract. de B.V.M., P. 458-459

Cross-Annunciation, not only as an individual disciple, but as a representative disciple.

This means that all those who were to share in the beneficent effects of this Annunciation were to receive and have Mary for their Mother and are represented in St. John and by St. John at the foot of the Cross. The disciple's individual personality passes into another personality; co-extensive, comprehensive, and representative of the souls redeemed through the Precious Blood of Jesus Christ, our Lord and Savior.

St. John was "the disciple whom Jesus loved;" presumably, because of his unswerving fidelity to Jesus Christ and to His teaching; and, also, because of his unsullied virginity. These, it would further seem to have been the principle reasons why St. John was chosen for the most extraordinary distinction of representing us. The holy Doctor, St. Jerome<sup>9</sup>, postulates the prerogative of virginity as rendering the disciple worthy of this great privilege bestowed on him by the Redeemer, as it would seem fitting that he, who had been chosen to take the place of a Virgin-Son, born of a Virgin-Mother, and he himself the first son of grace of such a Mother, should also be possessed of the heavenly virtue of virginity.

Having such integrity, and adorned with such spiritual characteristics, won for him the honor and distinction of becoming Mary's first spiritual son; and, it is precisely in this very capacity that he was to be the representative of all her other spiritual children. With constancy, did he stand at the foot of the Cross, beside the most Sorrowful Mother, in the transfixion of her soul, as a prototype and pattern of every true and loyal Christian, and was, therefore, chosen by the dying Savior in preference to any other, as the representative and model of all His followers.

Unanimous is the teaching of theologians that, when our Lord uttered the seven words from the Cross, He spoke not only of the needs of the moment; but, rather, officially and for all time, as the Redeemer of the world. His last

<sup>9</sup>Lib. 1, cont. Juvin.



words were to be recorded in the gospel, through whose medium their import was to continue for all time.

When He prayed for those directly responsible for His infamous death, He prayed also for all men who, by grievous sin, should crucify Him anew. When He pardoned the penitent thief, He declared His readiness to forgive all sinners, who, like the penitent thief, should confess their sins and seek forgiveness from Him. And, when He announced the reciprocal relation of motherhood and sonship in the persons of Mary and St. John, He announced Mary the Mother of men, our own dear Mother, and St. John representative of us, our paragon of imitation; so that, like him, from that hour on, we are to take her to our own.

From the time of man's creation, we have had representation. Almighty God has always so proceeded. When our first parents broke their allegiance, God condemned them and drove them out of paradise. They were our representatives. And why? Because Adam and Eve constituted the whole human race. Besides them, there was no other humanity. When God, therefore, spoke the words of condemnation, those words fell on the whole human race; and, since we are their progeny and by them represented, that curse came down the stream of life, vitiating all their descendants to the end of time.

When our Savior came into the world to destroy sin's catastrophe, and hung in the agonies of death, He represented the sinfulness of every mortal and the punishment due to sin, taking upon Himself our burden.

When the Immaculate Virgin, in the presence of the Angel Gabriel's Annunciation, pronounced her memorable "fiat," her consent to our regeneration through the birth and passion of Christ is representative, since she necessarily acted for the whole human race. St. Thomas says: "Since Mary acted, not as a mere individual, but as the representative of the human race, her consent was necessary for the

accomplishment of the mystery of the Incarnation."<sup>10</sup>

We find the same procedure of representation in the narrower circles of human life. Even among nations, we see one negotiating with the other by representation. In the still narrower circles of our so-called commercial corporations, the same procedure is followed and must so follow, necessarily.

This same subject of representation may be further elucidated from an expository standpoint, and the value of this exposition will enable us to discover the teaching in reference to other passages of Scripture. Our Divine Savior's method was peculiarly representative. He was wont to say certain things so that the multitudes could understand the message He intended at the time to convey to them, but, at the same time, there were special contents within what He said that disclosed a much deeper meaning. The message for the multitudes is called the exoteric message, while the message for the inner circle is called esoteric. We readily recognize this procedure, illustrated by certain passages: "These things I have spoken to you in proverbs. The hour cometh, when I will no more speak to you in proverbs, but will shew you plainly of the Father. His disciples say to Him: Behold, now Thou speakest plainly, and speakest no proverb. Now we know that Thou knowest all things and Thou needest not that any man should ask Thee. By this we believe that Thou comest forth from God."<sup>11</sup> This general line of procedure seems to be in strict conformity with our Divine Savior's plan of redemption. When preaching to the multitudes, His little band, His twelve disciples were generally with Him, to whom He was wont to explain the inner, or esoteric, message that the others were not supposed to understand; nor was it even desirable that this inner message should, at that time, be explained to them. "And it came to pass afterwards, that He traveled through cities and towns, preaching and evangelizing the kingdom of God, and the twelve with Him."<sup>12</sup>

<sup>10</sup>Summa P. III, Q. 30, Art. 1

<sup>11</sup>John XVI: 25, 29, 30

<sup>12</sup>Luke VIII: 1



When He gave the multitude the parable of the seed, and when He had finished the parable, "the disciples asked Him what this parable might be. To whom He said: to you it is given to know the mystery of the kingdom of God; but to the rest in parables, that seeing they may not see, and hearing may not understand. Now the parable is this: The seed is the word of God," etc.<sup>13</sup> He then explained the parable to the inner circle, to His twelve disciples, who received from Him the esoteric meaning.

The same method of procedure is again seen, when our Divine Savior draws a narrower circle within the number of His twelve apostles, when He selected three who were to be with Him on special and significant occasions. "And after six days Jesus taketh unto Him Peter and James, and John his brother, and bringeth them up into a high mountain apart: and He was transfigured before them. And His face did shine as the sun: and His garments became white as snow."<sup>14</sup> Later, our Divine Savior again taketh the three apostles with Him and did not request the other nine, "Then Jesus came with them into a country place which is called Gethsemani; and He said to His disciples: Sit you here, till I go yonder and pray. And taking with Him Peter and the two sons of Zebedee, He began to grow sorrowful and to be sad."<sup>15</sup> And St. Mark says: "they came to a farm called Gethsemani. And He saith to His disciples: Sit you here, while I pray. And He taketh Peter and James and John with Him; and He began to fear and to be heavy."<sup>16</sup>

We see, then, that not only did He have twelve as the smaller circle than the great multitudes, but He also had three as the smaller circle than the twelve. He had gathered the twelve around Him, whom He enlightened far beyond the multitudes, and three of these twelve were especially favored with a further enlightenment and to whom were shown extraordinary signs of special graces. And, when

<sup>13</sup>Luke VIII: 9, 10, 11

<sup>14</sup>Matthew XVII: 1, 2

<sup>15</sup>Matthew XXVI: 36, 37

<sup>16</sup>Mark XIV: 32, 33



it came to the supreme moment and the important occasion of His mission, He selected an individual disciple. It was St. John. The Holy Ghost calls him the Beloved Disciple. When all the world turned against the Savior and His other disciples had fled, it was St. John who stood at the foot of the Cross. He was the only one privileged to recline his head on Christ's breast, even when the others were present, and when he stood alone amid the agonies of our redemption, he represented us as Christ's truest friend.

This series of expository texts is to the effect that certain persons are for certain positions in the Divine economy, and this is the entire teaching of Scripture. Not only have we the special people, the Jews, from whom Christ came, but also the various personages to expound the gospel, who received their respective positions by special appointment. Thus we read: "Now there are diversities of graces, but the same Spirit; . . . To one indeed, by the Spirit, is given the word of wisdom: and to another, the word of knowledge, according to the same Spirit; To another, faith in the same Spirit; to another, the grace of healing in one Spirit; To another, the working of miracles; to another, prophecy; to another, the discerning of spirits; to another, diverse kinds of tongues; to another, interpretation of speeches."<sup>17</sup> Closing this Twelfth Chapter, St. Paul says: "And I shew unto you yet a more excellent way." Whereupon, he writes that outstanding chapter, the embodiment of the Sacred Heart, and shows that charity is to be preferred before all other gifts. Now, if our Divine Savior had a special friend upon whom He lavished special favors and special acts of love, we may also say that the disciple whom He loved is particularly qualified to be the living representative of the greatest of all virtues, "but the greatest of these is charity."<sup>18</sup>

Calvary was the consummation of our Lord's life on earth. It was the zenith of His charity, as He Himself said, "Greater love than this no man hath, that a man lay

<sup>17</sup>I Cor. XII: 4, 8, 9, 10

<sup>18</sup>I Cor. XIII: 13



down his life for his friends."<sup>19</sup> It was the final moment when He sacrificed His all for mankind,—when the God-head permitted to have His Sacred Heart pierced with a lance, and it was drained of the last drop of His Sacred Blood. Amid this exemplification of love, it was fitting that the disciple whom He so much loved should be present.

"And I, if I be lifted up from the earth, will draw all things to Myself. Now this He said, signifying what death He should die."<sup>20</sup> The manner in which His message was to be conveyed to the world is indicated by Christ's prayer for His disciples, "And not for them only do I pray, but for them also who through their word shall believe in Me."<sup>21</sup> The purpose, then, of Christ, was that all men should be drawn to Him, and that they should be drawn to Him by those, who, going out from Him, should preach His word. And the word which He preached was presented in such a fashion that oftentimes it meant one thing to the multitudes and a deeper meaning to those who understood. Not only that; but, within His group of twelve, there was a smaller group of three, and for a supreme occasion, when He was actually "lifted up," as He predicted He would be, there was an individual disciple, whom Jesus loved, who so adequately embodied the spirit that actuated Christ, that is: the spirit of Charity. Therefore, we may quote the Tract.,<sup>22</sup> "Although all the other disciples deserted their Master, this one is brought by Divine Providence to the foot of the Cross, that he might represent there the entire family of the faithful children of God. 'It is then,' says Bossuet, 'this new Christian people, this entire society of the Church which Jesus recommends to Mary in the person of the beloved disciple; and she, by this Divine word, became the Mother, not only of St. John, but, likewise, of all the faithful. Hence, do you not see that Mary is, according to the expression of St. Epiphanius, the Eve of the new

<sup>19</sup>John XV: 13

<sup>20</sup>John XII: 32, 33

<sup>21</sup>John XVII: 20

<sup>22</sup>Card. Lepicier, P. 460

testament and the mother of all the living, that she is spiritually united to the New Adam in order to become the Mother of all the elect?"

The words of Leo XIII clearly shows that this has ever been the faith of the Church: "The mystery of Christ's wonderful charity towards us stands out most clearly from the fact also that when dying on the Cross He wished to give as Mother to John His Own Blessed Mother in the memorable testament: Behold thy son. But it has ever been the mind of the Church; that, in the person of John, He designated the whole human race; especially those who would ever cleave to Him by faith."<sup>23</sup>

"The Sorrowful Mother," says Benedict XV, "who was constituted the mother of all men by Jesus Christ, accepted those left to her in the testament of infinite charity."<sup>24</sup> And our reigning Pontiff expresses St. John's representation in these words, "To her maternal soul all men were commended (committed) on Calvary."<sup>25</sup>

We are now prepared to enter upon the following article of the Cross-Annunciation, in which we shall endeavor to make an exegetic unfoldment of the message therein contained. The Biblical term, "the disciple" will be employed in order to simplify the contents and the import of this last will and testament. Accordingly, the term "the disciple," as we have just seen, stands for the children of men redeemed on Calvary, that is: ourselves; because St. John is there acting as our representative. The reader will, therefore, kindly bear in mind that this is done merely to simplify and to facilitate the development and exposition of this all-important Annunciation.

Our method of exegesis is necessary in order to bring out the fact that we are proceeding from cause to effect; rather than from effect to cause, as, we believe, has, heretofore, generally been the case.

<sup>23</sup>Encycl. Adjutricem 1895

<sup>24</sup>Encycl. Ad Sodal.

<sup>25</sup>Encycl. Rerum Ecclesiæ.



## THIRD ARTICLE

THE CROSS-ANNUNCIATION PARALLELED WITH THE  
ANGELIC ANNUNCIATION AFTER THE MANNER OF  
DEVELOPMENT

OF ST. THOMAS AQUINAS

(Summa, Part III, Question XXX, Articles 1, 2, 3, &amp; 4)

## FIRST ARTICLE

*Whether it was befitting that announcement should be made to her of that which was to be born of her?*

*St. Thomas:* It is related (Luke I: 31) that the angel said to her: "Behold, thou shalt conceive in thy womb, and shall bring forth a son."

*Cross-Annunciation:* It is related (John XIX: 26, 27) that Jesus Christ said from the Cross, to His Mother: "Woman, behold thy son." After that, He saith to the disciple: "Behold thy Mother."

*St. Thomas:* It was reasonable that it should be announced to the Blessed Virgin that she was to conceive Christ. First, in order to maintain a becoming order in the union of the Son of God with the Virgin—namely, that she should be informed in mind concerning Him, before conceiving Him in the flesh. Thus Augustine says (*De Sancta Virgin.* iii) "Mary is more blessed in receiving the faith of Christ, than in conceiving the flesh of Christ;" and, farther on, he adds: "Her nearness as a Mother would have been of no profit to Mary, had she not borne Christ in Her heart, after a more blessed manner than in her flesh."

*Cross-Annunciation:* It was reasonable that it should be announced to the Blessed Virgin that she was to be the Spiritual Mother of the disciple. First, in order to maintain a becoming order in the union of the Blessed Virgin with the disciple—namely, that she should be informed in mind concerning him, and he be informed in mind concerning

her, before the filiation of Mother and son, son and Mother was correlatively established. Thus St. Augustine says: (Lib. de Sanch. Virg. c. 6) "Verily, is that Woman, in spirit the Mother of His Members; that is: she is our Mother; for she has coöperated, by her love, in giving birth to the faithful of the Church. She is the amiable Mother of that Head."

*St. Thomas*: Secondly, that she might be a more certain witness of this mystery, being instructed therein by God.

*Cross-Annunciation*: Secondly, that she might be a more certain witness of this mystery, being instructed therein by Her Divine Son Himself, Who reinstated us, brought about our redemption, and made us heirs to the Kingdom of Heaven.

*St. Thomas*: Thirdly, that she might offer to God the free gift of her obedience: which she proved herself right ready to do, saying: "Behold the handmaid of the Lord, etc."

*Cross-Annunciation*: Thirdly, that she might offer to God the free gift of her obedience, and that the disciple's consent might also be enlisted; for, immediately after the words of our Lord to the disciple: "Behold thy Mother," the Evangelist added: "Et ex illa hora accepit eam discipulus in sua." (And from that hour, the disciple took her to his own.) Here, there was question of establishing a bond of mother and son, and of son and mother; because, being endowed with free will, they, in order to become freely what God had intended them to be, had to yield their consent, a requirement of grace with rational beings. This is the reason for the words of acceptance on the part of St. John; "From that hour, the disciple took her to his own."

The Evangelist, however, made no reference to Mary's consent nor said he of her, "Accipit eum in sua," (she took him to her own,) for the simple reason that it was not necessary, at all, for her to do so at the foot of the Cross; because she had already, at the Angelic Annunciation, given her consent; when she formally and explicitly acknowledged acceptance in her words unto Gabriel: "Behold the handmaid of the Lord, be it done to me according to thy



word." It was then that she consented to become the Mother of our Divine Redeemer, which culminated in her becoming the Spiritual Mother of the redeemed. The former led to the latter; the consent to the one led to the consent of the other. Wherefore, St. Bernardine of Siena says: "The Virgin dedicated Herself for the salvation of all through her consent in the incarnation of her Son; so that, henceforth, she might carry all within her bosom as a most true mother of children." (Virgo omnium salvationi per hunc consensum in incarnatione filii se dedicavit; ita ut ex tunc omnes in suis visceribus bajularet tamquam verissima mater filios suos.) Tract. De B.V., Serm. VIII

*St. Thomas:* Fourthly, in order to show that there is a certain spiritual wedlock between the Son of God and human nature. Wherefore, in the Annunciation, the Virgin's consent was besought in lieu of that of the entire human nature.

*Cross-Annunciation:* Fourthly, in order to show that there is a certain, true, spiritual kinship, reciprocal and correlative, established between the Blessed Mother and the beloved disciple, and between the beloved disciple and the Blessed Mother. Wherefore, in the Cross-Annunciation, the mutual consent was besought in lieu of that of the entire human nature.

## SECOND ARTICLE

### *By Whom Should this Announcement be Made?*

*St. Thomas:* It is written (Luke I:26): "The Angel Gabriel was sent by God, etc."

*Cross-Annunciation:* It is written (John XIX:26): "When Jesus, therefore, had seen His Mother and the disciple standing whom He loved, He saith to His Mother, etc."

*St. Thomas:* It was fitting for the mystery of the Incarnation to be announced to the Mother of God by an angel, for three reasons. First, that in this also might be maintained the order established by God, by which Divine things are brought to men by means of the angels. Wherefore, Dionysius says (Coel. Hier. iv) that, "the angels

were the first to be taught the Divine mystery of the loving kindness of Jesus. Afterwards the grace of knowledge was imparted to us through them. Thus, then, the most god-like Gabriel made known to Zachary that a prophet son would be born to him; and, to Mary, how the Divine mystery of the ineffable conception of God would be realized in her."

*Cross-Annunciation:* It was fitting for the mystery of her Maternity of Mankind to be announced to the Mother of God by her Divine Son Himself, for three reasons. First, that in this also might be maintained the order established by God, that by which Divine things are brought to men by Jesus Christ Himself. As St. Peter says in his second epistle (I:27): "For He (Jesus) received from God the Father, honor and glory: this voice coming down to Him from the excellent glory: This is My beloved Son, in Whom I am well pleased; hear ye Him." And St. Paul (Heb. I:1-4) writes: "God, who, at sundry times and in divers manners, spoke in times past to the fathers by the prophets, last of all, in these days hath spoken to us by His Son, whom He hath appointed heir of all things, by whom also He made the world. Who being the brightness of His glory, and the figure of His substance, and upholding all things by the word of His power, making purgation of sins, sitteth on the right hand of the Majesty on high. Being made so much better than the angels, as He hath inherited a more excellent name than they."

*St. Thomas:* Secondly, this was becoming to the restoration of human nature which was to be effected by Christ. Wherefore, Bede says in a homily (on the Annunciation): "It was an apt beginning of man's restoration that an angel should be sent by God to the Virgin who was to be hallowed by the Divine Birth; since the first cause of man's ruin was through the serpent being sent by the devil to cajole the woman by the spirit of pride."

*Cross-Annunciation:* Secondly, this was becoming to the union of the brotherhood of Jesus Christ and was to be effected by Himself in the spiritual birth of the redeemed. Wherefore, (4. p. 1. 14. c. 2) St. Antoninus, writing on the



Annunciation made by Jesus Christ, our Redeemer, places these words, in paraphrase, on the lips of our dying Savior: "Here, you have a Mother. You have been having a Father of mercies; receive now a Mother of all consolation and sympathy. Behold thy Mother, O Sion, O Church! She, who is My Mother, I will that she be your mother as well. She is My natural Mother. Let her be your Spiritual Mother. Behold the Mother of God's Savior, is the sinner's Mother in the Church." (*Mater est tibi. Patrem habebas misericordiarum, accipe matrem totius consolationis et miserationum. Ecce mater tua, o Sion, o Ecclesia. Quae est mater mea volo ut sit et mater tua. Mea est mater naturalis, tua sit mater spiritualis. Ecce mater Dei Salvatoris, est mater peccatoris in Ecclesia.* (4. p. 1. 14. c. 2)

*St. Thomas:* Thirdly, because this was becoming to the virginity of the Mother of God. Wherefore Jerome says in a sermon on the Annunciation (cf. Ep. ad Paul. et Eustoch): "It is well that an angel be sent to the Virgin, because virginity is ever akin to the angelic nature. Surely, to live in the flesh and not according to the flesh is not an earthly; but a heavenly life."

*Cross-Annunciation:* Thirdly, because it was becoming to her Maternity Divine, that her Divine Son should announce her Spiritual Maternity of Mankind. Wherefore, St. Laurence Justinian, (*De triumphali Christi Agone*, tom. 1) writing on the same Annunciation, "Woman, behold thy son;—Behold thy Mother," places on the lips of our Divine Savior this address to the Virgin Mother: "I leave the Church unto you in the person of the disciple. You love her [the Church] as you love Me; strengthen her by exhortations, fortify her by good counsel, teach her through your example. I will, therefore, that you take her, henceforth, as your child; that you protect her through your intercession; and that you lead her to Me, enriched in virtues. And, I shall also commission the Church that she honor you as mother, that she love you, take refuge in you; and, that she recognize you as Mediatrix between God and herself.

"The Church shall invoke you in danger, seek counsel when

in doubt, pray to you in all necessities. She shall not place less confidence in you than in Me. I shall add, further, that all come to Thee and make Thy name blessed from generation to generation. None shall remain unheeded, who invoke Thee; and, no one, who devoutly venerates Thee, shall be alienated from Me. By an indissoluble bond of love, I unite you with her and her with you."<sup>26</sup>

### THIRD ARTICLE

#### *In What Manner Should this Announcement be Made?*

*St. Thomas:* Augustine in a sermon (De Annunt. iii) pictures the Blessed Virgin as speaking thus: "To me came the archangel Gabriel with glowing countenance, gleaming robe, and wondrous step." But these cannot pertain to other than bodily vision to the Blessed Virgin.

*Cross-Annunciation:* "There stood by the Cross of Jesus, His Mother. When Jesus, therefore, had seen His Mother, and the disciple standing, whom He loved, He saith to His Mother, 'Woman, behold thy son.' And from that hour, etc. Afterwards, Jesus knowing, that all things were now accomplished, etc."

But, before this Cross-Annunciation, it would seem that all things had not yet been accomplished. Therefore, the announcement of Mary's Spiritual Motherhood was yet to be made in the Person of the God-Man.

*St. Thomas:* The angel of the Annunciation appeared in a bodily vision to the Blessed Virgin. And this, indeed, was fitting, first in regard to that which was announced. For the

<sup>26</sup>Ipse [Joannes] namque typum gerit Ecclesiæ quæ est immaculata et virgo. Hanc in personam discipuli tibi relinquo, Tu illam tamquam me dilige, exhortationibus robora, confirma consiliis, exemplis erudi. . . . . Volo igitur ut illam de cetero in filium habeas, illam tuis orationibus protegas, atque virtutibus auctam ad me perducas. Eique quoque mandabo ut te tamquam matrem revereatur, te diligat, ad te confugiat, te inter Deum et se, mediatricem faciat. Te advocabit in periculis, in dubiis consulat, in necessitatibus implorabit. Non minus de te quam de me captavit fiduciam. Faciam prorsus, ut omnes concurrant ad te; eritque nomen tuum honorabile in omni generatione et progenie. Nemo in tua invocatione spernetur, nullusque devotus tibi, a me efficietur alienus. Indissolubili charitatis foedere te illi, et ipsam copulabo tibi. . . . (Laurentius Justiniani. De triumphali Christi Agone, tom. 1)



angel came to announce the Incarnation of the invisible God. Wherefore, it was becoming that, in order to make this known, an invisible creature should assume a form in which to appear visibly; forasmuch as all the apparitions of the Old Testament are ordered to that apparition in which the Son of God appeared in the flesh.

*Cross-Annunciation:* The Cross-Annunciation to the Blessed Virgin came not through bodily vision but in bodily reality in the Person of Jesus Christ. And this, indeed, was fitting; first, in regard to that which was announced. For the Savior announced the invisible maternity of a visible son. Wherefore, it was becoming; that, in order to make this known, the Savior of the world chose the last and most solemn moments of His life to make this Cross-Annunciation official and emphatic; forasmuch, (and, here, we quote St. Thomas, as above,) "as all the apparitions of the Old Testament are ordered to that apparition in which the Son of God appeared in the flesh."

*St. Thomas:* Secondly, it was fitting as regards the dignity of the Mother of God, who was to receive the Son of God, not only in her mind, but in her bodily womb. Therefore, it behooved not only her mind, but also her bodily senses to be refreshed by the angelic vision.

*Cross-Annunciation:* Secondly, it was fitting as regards the dignity of the Mother of Mankind, who was to receive the children of redemption, not only in mind, but in her heart and soul, spiritually and supernaturally. Therefore, it behooved not only her mind and the mind of the disciple, but also their bodily senses to be so solemnly and formally impressed by the God-Man.

*St. Thomas:* Thirdly, it is in keeping with the certainty of that which was announced. For we apprehend with greater certainty that which is before our eyes, than what is in our imagination. Thus, Chrysostom says (Hom. iv. in Matth.) that the angel came to the Virgin not in her sleep, but visibly. "For, since she was receiving from the angel a message exceeding great; before such an event, she needed a vision of great solemnity."

*Cross-Annunciation:* Thirdly, it is in keeping with the certainty of that which was announced. For we apprehend with greater certainty that which is before our eyes, than what is in our imagination. Wherefore, Pius VIII (in Bulla Praestantissimum) says: "This same Virgin is our Mother . . . . . to whom Christ, dying on the Cross, delivered us."

#### FOURTH ARTICLE

##### *Of the Order Observed in the Annunciation*

*St. Thomas:* It is written (Rom. XIII: 1): "Those that are of God, are well ordered" (Vulg., Those that are, are ordained of God.) Now the angel was sent by God to announce unto the Virgin, as is related in Luke I: 26. Therefore, the Annunciation was made by the angel, in the most perfect order.

*Cross-Annunciation:* It is written (Rom. XIII: 1): "Those that are, are ordained of God." Now it was Jesus Christ Himself of whom the Evangelist writes, immediately after the proclamation of the Spiritual Maternity, "Afterwards, Jesus knowing, that all things were now accomplished, etc." Therefore, the Cross-Annunciation was made by Jesus Christ, in the most perfect order.

*St. Thomas:* The Annunciation was made by the angel in a becoming manner. For the angel had a threefold purpose in regard to the Virgin. First, to draw her attention to the consideration of a matter of such moment. This he did by greeting her by a new and unwonted salutation. Wherefore, Origen says, commenting on Luke (Hom. vi), that, "if she had known that similar words had been addressed to anyone else, she, who had knowledge of the Law, would never have been astonished at the seeming strangeness of the salutation." In which salutation, He began by asserting her worthiness of the conception, by saying, "Full of grace." Then he announced the conception, in the words, "The Lord is with thee;" and, then, foretold the honor which would result to her therefrom; by saying, "Blessed art thou among women."



*Cross-Annunciation:* The Cross-Annunciation was made by Jesus in a most becoming manner. For Jesus had a three-fold purpose in regard to the Virgin. First, to draw her attention to the consideration of a matter of such moment. This He did by a new and unwonted salutation. Wherefore, the Evangelist writes: "Now there stood by the Cross of Jesus, His Mother. When Jesus therefore had seen His Mother, etc." When making this announcement, Jesus spoke to Mary regarding the disciple; and, to the disciple, He spoke regarding Mary. This He does severally and individually. Addressing His Mother, He speaks to her of the disciple whom He loved; and, in unmistakable words, tells her: "Woman, behold thy son." After that, addressing the disciple, He speaks to him of Mary; and, with equal directness, tells him: "Behold thy Mother." Therefore, in this most solemn proclamation, when the Redeemer of the world addresses His Mother and speaks to her of an individual, in the person of the disciple, saying: "Behold thy son," He announces that the disciple is, to be reciprocally and correlatively, what son is to mother. So, also, when He addresses the disciple and speaks to him of Mary, "Behold thy Mother," He, in equal and converse manner, announces that Mary is to be to the disciple, objectively, as well as in his mind, what mother is to son.

Wherefore, we may conclude that, in the Cross-Annunciation, the dying Savior drew the mutual attention of Mary and of the disciple to the consideration of a matter of great moment, when He was establishing between the ever Blessed Virgin and the disciple; as, also, conversely between him and her, a filiation, spiritual and supernatural; yet, as real, reciprocal, correlative, and de facto; as is that filiation or correlation continuously established between mother and child in the natural order, being instituted by nature itself.

*St. Thomas:* Secondly, he proposed to instruct her about the mystery of the Incarnation, which was to be fulfilled in her. This he did by foretelling the conception and birth, saying: "Behold, thou shalt conceive in thy womb, etc;" and, by declaring the dignity of the Child conceived, saying: "He

shall be great;" and further, by making known the mode of conception, when he said: "The Holy Ghost shall come upon thee."

*Cross-Annunciation:* Secondly, He proposed to instruct her about the mystery of Mother of Mankind, Mater Hominum, which was now to be formally and officially accomplished. This He did by calling her "Woman," and not "Mother." The reason for this is shown later. Jesus then instructs her further and makes two distinct correlative utterances: "Woman, Behold thy son. After that He saith to the disciple, Behold thy mother."

Wherefore, these two distinct utterances have ever been considered by our Holy Mother the Church, as one of the seven last words, because both utterances are necessarily correlatives within the same correlation.

He, hereby, turns Mary's thoughts from Himself to the disciple. He extends the circle of her Motherhood and places her formally and officially in the new center of her office and official relationship to mankind, in the person of the disciple.

He substitutes the disciple for Himself; and, to the disciple, He transfers His Own right and prerogative to accept Mary, as His Mother; because of the reciprocal relationship He is then establishing of son and mother and mother and son between Mary and the disciple, or considered either as between the disciple and Mary as shown above.

Amid the solemnity of the occasion; Jesus, in dying and making His last testament, significantly calls Mary, "Mother," doing so in reference to the disciple; and, instructs her and the disciple, through the Cross-Annunciation, that her position is really, truly and substantially the position of Mother in the supernatural and spiritual order, a mystery of grace.

*St. Thomas:* Thirdly, he purposed to lead her mind to consent. This he did by the instance of Elizabeth, and by the argument from Divine Omnipotence.

*Cross-Annunciation:* Thirdly, He purposes to lead her mind to consent. This He did as follows: The "Woman" had



to be constituted Mother; and the disciple had to be constituted son. Therefore, He spoke to the "Woman," regarding the son; and, to the disciple, regarding the Mother. To be in the capacity of mother, a son must be involved; and, to be in the capacity of son, a mother must, necessarily, be involved.

In the natural order, a mother becomes a mother, as soon as a child begins to exist as a child. The one constitutes the reciprocal capacity of the other, as both are converse re-ciprocals of the same correlation.

But, in the order of grace, in which we must consider Mary's Spiritual Maternity of mankind; the kinship between Mary and the disciple was brought about between adults, between persons possessing their full freedom of the will. Now, in the order of grace, the freedom of the will is never impaired; whether to accept or to reject the designs of God. Therefore, to establish this Spiritual Maternity and sonship, our Divine Savior procured and enlisted the consent of the "Woman," and likewise, also, the consent of the disciple, in order, thereby, to constitute the "Woman" in the capacity of mother, and the disciple in the capacity of son. This being done, the correlation was effected. The "Woman" was to the disciple, his mother. The disciple was to Mary, a son. This is the effect of the Cross-Annunciation—the last will and testament of Jesus Christ, His final bequest, His Sacred Heart's legacy.

Wherefore, the Evangelist, immediately after the Cross-Annunciation, says: (John XIX:28) "Afterwards, Jesus knowing, that all things were now accomplished;" that is: our redemption wrought, condign and adequate satisfaction made, and the spiritual kingdom established; over which his Blessed Mother now functions in the capacity of our Mother; and, knowing that the end of His mission had been effected, with the dying words, concluded: "It is consummated."

## FOURTH ARTICLE

KINSHIP BETWEEN MARY AND THE DISCIPLE  
ESTABLISHES A BOND NOBLER AND MORE INTIMATE  
THAN THE UNION THAT RESULTS FROM HUMAN  
ADOPTION

Having paralleled the Cross-Annunciation with the four articles of St. Thomas on the Angelic Annunciation, the nearness of the kinship established between the "Woman" and the "beloved disciple" indicates that further consideration of our filiation with the Blessed Mother will prove beneficial as well as instructive.

To facilitate a clearer understanding of the reciprocal relationship between Mary and ourselves, we shall now consider with some brevity the different kinds of sonships. Here we enter upon what we will term the six different filiations. 1, The Eternal Father and His Divine Son. 2, The Blessed Mother and her Divine Son. 3, The natural mother and her natural child. 4, The adopted children of God. 5, The children of simple adoption. 6, And, lastly, the filiation between Mary and ourselves.

Sonship is an attribute of the hypostasis, or person, not of mere physical nature; because filiation is a personal property. Now, St. Thomas says that "in Christ there is no other than the uncreated person, or hypostasis, to whom it belongs by nature as the son." To enable us to understand this, theologians are wont to use the following simile. In each human being, the soul comes directly from God; while the body owes its origin to the factors of parental generation. But, who will ever say that a mother is a mother, not of her child, but merely of the body of her child? No. Such an assertion is untenable. She is mother of the whole person, because sonship belongs properly to the person, not merely to the physical nature.

While the widow of Naim was following the bier upon which her dead son was being carried to the tomb, she wept and bemoaned the loss of her son so bitterly; that, when our Divine Savior saw her heart was cleft in twain, He took



compassion on her and restored that filiation; and, He did so by restoring life; and He presented to her the person of her son, by reanimating the remains with that soul, which had been united with the body forming that personality she so much loved. That which she, by nature, had given, was it not there upon the bier? It is, therefore, of the whole person that a mother is mother, and a father is father; and not simply of the body, because the body owes its origin to parental generation. The Son of God, as the Word, though becoming incarnate, existed before the Incarnation. In His own existence, He had perfect similarity of nature and kind with and from the Eternal Father, the First Person of the Blessed Trinity. Therefore, He was Son eternally prior to the Incarnation, the only-begotten of the Father; for the Eternal Father, alone, had given Him similarity of nature in divinity, through the Eternal Filiation of the Word.

Now, it is manifest that the Christ was not produced by the one and the same nativity. He is begotten of the Father from eternity, and He was born of his Mother in time. These two Nativities differ specifically. Wherefore, as to this, we must say that there are various filiations, one eternal, and the other temporal. Since, however, the subject of this filiation is neither the nature, nor part of the nature, but the person, or hypostasis, alone; and, since in Christ there is no other hypostasis or person than the eternal, there can be no other filiation in Christ than that which is in the eternal hypostasis.<sup>27</sup> "The Blessed Virgin Mary is, in truth and by nature, the Mother of Christ. For Christ's body was not brought down from Heaven, but was taken from the Virgin-Mother, and formed from her purest blood. And this is all that is required for motherhood. Therefore, the Blessed Virgin is truly Christ's Mother."<sup>28</sup>

Mary is Mother of the Son of God, not through the Divine portion of that Person, but through the human nature of that Person; since divinity was not formed from Mary's most pure blood, but only humanity. The human

<sup>27</sup>St. Thomas, Part 3, Q. 35, Art. 5

<sup>28</sup>Summa Part 3, Q. 34, Art. 3

nature which owes its nature to Mary's most pure blood is not a simple human nature. To paraphrase St. Thomas, it is a human nature deified and united hypostatically with the Eternal Word, even as a human body, being formed in a mother's womb, is not merely an organism, but an organism penetrated through and through by the presence of an immortal spirit and a rational soul. But Mary is the Mother of the whole person of Christ, and this mystery of God's birth exists only in two forms; in the Eternal Father and in the Blessed Mother. The Angelical says, "The Eternal Father and Mary are the two Parents of Jesus Christ;" and, elsewhere, he says, "From the Mother's side, Christ's birth was a natural birth; but, from the side of the Holy Ghost's working, it was a miraculous birth. Therefore, the Blessed Virgin is true and natural Mother to Christ."<sup>29</sup>

We have now spoken of the uncreated Person of Christ who proceeded from the Eternal Father, and have spoken of Mary, the Virgin who supplied the life-matter of Christ in such wise as to produce similarity of kind; and, therefore, He called her Mother. We shall now briefly speak of the third kind of filiation, which is the sonship between parents and their children.

Of this, the Angelical writes, "If filiation were considered in respect of its terms, every man would of necessity have in himself two filiations; one in reference to his father, and the other in reference to his mother. But, if we consider the question aright, we shall see that every man bears but one relation to both his father and his mother; on account of the unity of the cause thereof. For man is born by one birth of both father and mother. Whence, he bears but one relation to both."<sup>30</sup>

However, as said above, sonship belongs properly to the person, not to the nature, because filiation is a personal property. Now the soul, directly created by God, unites itself to the human body that is built up in a mother's womb, and it penetrates through and through that organism; thus

<sup>29</sup>Summa P. III, Q. 35, Art. 3

<sup>30</sup>Summa P. 3, Q. 35, Art. 3



uniting itself to the personality thereof. Therefore, parentage belongs properly to the person; and this constitutes filiation. Here we quote St. Augustine: "When the soul reaches the womb, being intent on fashioning the passible matter to its own purpose, it unites itself to the personality thereof; though, manifestly, it is not of the same substance; and, thus of the active soul and passive matter; one man is made out of two substances. And; so, we confess that the soul is born from out the womb; but, not as though before birth, it was nothing, at all, of itself."<sup>31</sup>

The fourth kind of filiation, as stated above, is the Divine adoption of men. We are the sons of God by adoption. Writing to the Galatians, St. Paul says: "But when the fullness of the time was come, God sent His Son, made of a woman, made under the law: that He might redeem them who were under the law: that we might receive the adoption of sons. And because you are sons, God hath sent the Spirit of His Son into your hearts, crying: Abba, Father."<sup>32</sup>

In other words, as Christ is the Son of God by nature; so are we to be the sons of God by grace. The Word made flesh in the Person of Jesus Christ is to be the Author of our divine generation. He is the Only Begotten of the Father; but, speaking of the Father, St. Paul writes: "Whom He, (the Father) foreknew, He also predestinated to be made conformable to the image of His Son; that He might be the Firstborn amongst many brethren."

"A man adopts someone as his son, forasmuch as out of goodness, he admits him as heir to his estate. Now God is infinitely good. For which reason, He admits His creatures to a participation of good things; namely, Divine beatitude. An heir's inheritance is that which makes him rich. Wherefore, inasmuch as God, of His goodness, admits men to the inheritance of beatitude, He is said to adopt them. Moreover, Divine exceeds human adoption, forasmuch as God, by bestowing His grace, makes man whom He adopts worthy to receive the heavenly inheritance; whereas man

<sup>31</sup>Augustine De Unit-Trin. XII

<sup>32</sup>Gal. IV:4-6

does not make him (whom he adopts) worthy to be adopted; but, rather, in adopting him, he chooses one who is already worthy.

"It is with Him to adopt us as sons, with Him Whom we can call Father. Whence, it is written,<sup>33</sup> Abba (Father). There is this difference between an adopted son of God and the natural Son of God, in that the latter is begotten not made. Whereas, the former is made, as according to<sup>34</sup> 'He gave them power to be made the sons of God.' Yet, sometimes, the adopted son is said to be begotten; by reason of the spiritual regeneration which is by grace, not by nature. Wherefore, it is written (Jas. I:18): 'Of His own will hath He begotten us by the word of truth'."<sup>35</sup>

This adoption of sons is a reality brought about by our Divine Savior's passion and death. This filiation of grace perseveres and the relationship between God and ourselves is never interrupted, except through our own fault.

The four kinds of sonship, we have tersely stated and briefly explained for the purpose of removing the soil of misinformation and the débris of erroneous ideas regarding filiation, so as to get down to a substructural foundation, where we can consider and study the two remaining specific filiations: one between the adopter and the adopted; and the other between Mary and the disciple, our representative.

Our exposition of the various kinds of sonship was largely in the abstract. The subject matter necessitated such a procedure, so as to get down to the nature of the subject in question. The filiation between an adopted child and its mother and the filiation between Mary and the disciple are now before our attention.

Instead of treating these two filiations separately, as we did the preceding four, we shall be better able to explain them by paralleling and by contrasting them. In this way, we shall readily see to what extent they encompass each other, as well as how they differ; and, to what extent, this

<sup>33</sup>Rom. VIII:15

<sup>34</sup>John I:12

<sup>35</sup>Summa, Part 3, Q. 23, Art. 1



overlapping, or margin, forms an essentially different and unique relationship.

Divine words, such as the seven last words on the Cross, have the peculiar efficacy that they, by being said, produce the effect intended. When He forgave the penitent thief and said to him, "This day shalt thou be with Me in paradise," we know this declarative statement was effective and the soul of the first penitent was saved and entered, that day, into eternal glory.

No reason can be adduced that we should not take the Divine words of the Cross-Annunciation in their natural, obvious, and literal sense, as referred to in the beginning of this chapter; and, as we shall see in the following chapter, where will be treated the contractual union of filiation between Mary and the disciple, as between mother and son.

We hold, therefore, that the Savior's bilateral appeal from the Cross to Mary: "Woman, behold thy son;" and, to the beloved disciple: "Behold thy Mother," postulated the consent of the contracting parties, which, when mutually acquiesced in brought about and established, ipso facto, a kinship, a relationship, that emanated from an acquired filiation as between mother and son, and between son and mother; producing a similarity of the nature of motherhood and of sonship as real, true and necessary, as that brought about by nature itself.

But nature could not have been an operating factor in bringing about such a filiation, such a kinship between Mary and the disciple; for the disciple was not born of her, and it is equally evident, that he was not to be born of her.

Nevertheless, such was the nature of the contractual relationship involved, when the Savior of the world most solemnly and in grave, testamental language; because, "Jesus knowing that all things were now accomplished,"<sup>36</sup> designated to Mary a sonship in the person of the disciple; and, to the disciple designated a Motherhood in the person of Mary. In other words, He united them conversely as Mother and son. His Divine Words do so state, in terms un-

<sup>36</sup> John XIX:28

mistakable; do so solemnly declare: son and mother.

Simple adoption. A relationship, not necessarily reciprocal, it would appear, could not embrace such a union as of mother and son in the strict sense of the terms. Such kinship could not be effected by mere adoption, neither according to the adjuncts of the Union on Calvary, nor according to any established filiation.

In the natural order, as already stated, mother and son are correlatives, and are necessarily correlated. More than that, for, whatever grows out of this correlation is intrinsically part and parcel of the union; and, is, itself, an effect of that very correlation.

Let us apply this proposition. The Holy Ghost takes this extreme and uttermost example from the heart of a mother and asks, as if it were defiantly, "Can a woman forget her infant, so as not to have pity on the son of her womb? and if she should forget, yet will I not forget thee."<sup>37</sup> This comparison is chosen; because, if the bond of sonship and motherhood is broken, the strongest bond in nature, yet God assures us, even then, He would still be loyal and mindful. The examples of genuine loyalty, love and affection, between mother and son fill the sweetest pages of history. They teach us, as well as our own experience, that mothers are naturally and necessarily true to their mother instinct; that they are motherly. On the other hand, sons are naturally and necessarily filial. Should one or the other prove an exception, it would also prove that one or the other was unnatural; and, to say the least, abnormal. Human nature shudders when the exception proves the rule.

But human nature does not shudder at the exception, when adoption is the bond between mother and son. The proverbial stepfather, stepmother, and stepson, tell a story that is sad in the annals of history; and their bond of loyalty was never adduced by Sacred Scripture to paint a picture of God's love for the children of men.

And why not? Because the same sweet-scented condition of the natural mother does not stand near the same plane

<sup>37</sup>Isaias XLIX: 15



of the mother of the child of adoption. The one precludes comparison with the other. Adoption is wholly a matter of choice; a one-sided volition. Being such, it is wholly dependent on the free will of its agents. The reason for all this lies in the fact that no affinity or kinship from adoption can be necessarily reciprocal, since Almighty God does not coerce man's free will; and, since free will is not the active factor in both the adopter and the adopted, it follows that no kinship from adoption can be necessarily reciprocal. This being so, adoption cannot, of itself, establish a bond that is necessarily reciprocal, as nature conversely establishes it between mother and son.

Are we not all witnesses of these facts? A father adopts a son. This son may grow into his father's affections so that he loves him as much and more than his natural sons; yet, his love for the adopted son does not render this adopted son filial in the same way that a son is rendered filial by nature. So, too, may an adopted son develop a filial love for the father of his adoption, whilst the adopted father may not have the love for him that he has for his true son.

Therefore, the filiation established by our dying Savior on the Cross between Mary and the disciple involves much more, and cements a more intimate union, than mere simple adoption could effect.

Now we may not doubt either the efficacy of the Divine Words or that Jesus meant son when He solemnly spoke the word "son," or that He meant mother, when He said "mother," while speaking the contractual terms establishing a relationship of mother and son and conversely of son and mother. And, we also know that the filiation thus effected could not be from nature; nor, as we have seen, from simple adoption. Therefore, we conclude that Jesus Christ established the union, resulting in this filiation, by an act that was creative.

St. Thomas, referring to the relation between the Divine and the human nature as a union, says: "Whatever has a beginning in time is created. Now, this union was not from

eternity; but, began in time. Therefore, the union is something created."<sup>38</sup>

Though the Angelic refers to the Hypostatic Union, this union between Mary and the disciple which resulted in filiation, though analagous to the former, began in time and place and produced effects in Mary and in the disciple that are similar to a natural filiation.

Unless this be conceded, we fall into a dilemma. Either our Savior did not express what the terms, "mother" and "son" implied, which would be misleading; or the Cross-Annunciation is devoid of correlative reciprocals and, therefore, repetitious; both of which deductions are untenable.

The maternal and filial affections between the disciple and the Blessed Mother have been dwelt upon with great feeling by many of the Saints. After speaking of this reciprocal love being stronger and more fervent than that which nature inspires, St. Thomas Villanova states: "It was a bond not of nature but of grace, a bond nobler and more intimate than the union that results from human adoption."<sup>39</sup>

We may, therefore, state that the filiation between Mary and the disciple established by the Divine Cross-Annunciation is a spiritual and supernatural filiation; yet, as necessarily correlative, true, reciprocal and *de facto*, as that filiation which nature itself establishes between parent and child. Cardinal Lepicier, beautifully expresses the outgrowth, as well as the direct result of this filiation. He says: "The words of Jesus, like the Sacraments, produce that which they signify: those which the Savior uttered on the Cross consecrated Mary as our Mother. God inspired her soul with the tenderest feelings of which motherly love is capable. So, also, in making us her children, He infused into our hearts the purest sentiments of love and veneration that sons can have towards their mother."<sup>40</sup>

This filiation being entirely spiritual and supernatural, it

<sup>38</sup>Summa P. 3, Q. 2, Art. 7

<sup>39</sup>Concio La de S. Joan. Apost.

<sup>40</sup>Fairest Flower of Paradise—Pages 72-73



is, also, of a higher order than that of flesh and blood; and is possessed of a union of spirit and of grace, too close ever to be parted, and too strong ever to be broken, inasmuch as it surpasses all mundane and material things.

## FIFTH ARTICLE

### MARY OFFICIALLY BECOMES OUR MOTHER AND WE OFFICIALLY BECOME HER CHILDREN ON CALVARY

The Divine Maternity and the Maternity of Mankind were announced in two intimately related annunciations: the former at Nazareth, by the Angel Gabriel; the latter on the Cross, by our dying Savior Himself. In the first Annunciation, Mary became our Mother by implication; in the second Annunciation, by explication.

When it is for us a question of occurring facts, the facts must come to pass within the limits of time and place; and, if, to us unknown, be vitalized by witnesses who are present. We know that the Word was made flesh and that Mary conceived of the Holy Ghost at the time of the Angelic Annunciation; but the Second Annunciation and her consecration to the Spiritual Motherhood of the human race is no less a fact than the Angelic Annunciation and her maternalization to the Motherhood of God; and, therefore, if she is our Spiritual Mother, she must have become so, also, in time and place. This suggests the question: As her spiritual children, when and where did Mary actually bear us and bring us forth?

All of our Savior's life, all, including His birth, sorrows and sufferings, every act from the cradle to the Cross, was an integral part of our redemption. Though this be true, according to the teaching of the Church; nevertheless, there is no one who may say that condign satisfaction and reparation adequate to satisfy God's infinite justice had been rendered until that supreme price, the death of the God-Man had been paid. Therefore, when our contractual union between Mary and Saint John, the "Woman" and the disciple who represented us, had been consummated by their

consent thereto; then all things for our redemption were accomplished; and, as the Evangelist states,<sup>41</sup> "Afterwards, Jesus knowing, that all things were now accomplished," cried out, and said, "It is consummated."

Holy Scripture is replete with attributing our regeneration directly to our Savior's blood, passion and death. St. Paul writes, "You are bought with a great price."<sup>42</sup> Christ paid the price, "Being justified freely by His grace, through the redemption, that is in Christ Jesus."<sup>43</sup> The price paid was His Blood, "In Whom we have redemption through His Blood."<sup>44</sup> "Neither by the blood of goats, or of calves, but by His Own Blood."<sup>45</sup> And the price He paid was in full settlement, "Blotting out the handwriting of the decree that was against us, which was contrary to us. And He hath taken the same out of the way, fastening it to the Cross."<sup>46</sup> "We were reconciled to God by the death of His Son."<sup>47</sup> Elsewhere, the same Apostle tells us again most directly that our redemption would have been void, if our Lord Jesus Christ had not died for us. It is, therefore, a patent fact that our redemption was chiefly and particularly accomplished on Mount Calvary, because it is on the gibbet of the Cross that our Lord and Savior "tasted death; and, by dying, saved us from death." "Mortem nostram moriendo destruxit."

Mount Calvary was likewise the Altar whereon our Blessed Mother was to offer her greatest sacrifice and to fulfill the part assigned to her in behalf of our redemption, not only as the Mother of the Savior in the flesh; but, also, as our Spiritual Mother.

It was decreed by God that the redemption, and the Annunciation of Mary's Spiritual Maternity, should not be accomplished but by the bitter passion and death on the

<sup>41</sup>John XIX: 28

<sup>42</sup>I Cor. VI: 20

<sup>43</sup>Rom. III: 24

<sup>44</sup>Eph. I: 7; Col. I: 14

<sup>45</sup>Hebrews IX: 12

<sup>46</sup>Coloss. II: 14

<sup>47</sup>Rom. V: 10



Cross of His Son, that truly "with Him there might be plentiful redemption." "Therefore, that there might be perfect harmony in the works of God concerning man, it was also decreed that the Spiritual Maternity of the Blessed Virgin should not be accomplished until she herself had completed her own sacrifice, standing by the Cross of her dying Son; so that the Spiritual Maternity of Mary was realized at the very same moment that the redemptive work of Christ was 'consummated'."<sup>48</sup>

As has been shown, our redemption was chiefly wrought on Calvary, and Mary, as the coefficient factor, was congruently associated with Him, also on Calvary. It is, then, no less than consequential that she is to fill her part in the economy of the redemption on Calvary in behalf of mankind. But, as we have seen, Mary was to be a factor, not only as our Savior's Mother in the flesh, but humanity's Mother, her own Son's brethren, by grace. Because of this coefficient (de congruo) she, too, must play an important part on Calvary in the capacity of our Mother. Therefore, we must conclude that Mary was preordained to coöperate in our redemption under the dual Maternity of which she is possessed, and since our Divine Savior accomplished our regeneration on Calvary particularly; particularly, also, had Mary to coöperate under her twofold Maternity, with Jesus Christ and with us.

Or, to paraphrase the words of the Cardinal: "Since there is a twofold fecundity, the one natural, the other spiritual, there must, likewise, be a twofold birth, the one natural, the other spiritual. But the Eternal Father associated the Blessed Virgin with Himself in the natural generation of His Only Begotten Son. Therefore, it was fitting that He should also associate her with Himself in the spiritual generation of many children; for which reason also He associates her still again with Himself; when, to save sinners, 'He spared not His Only Begotten Son, but delivered Him up for us all'." St. Antoninus confirms the same when he says: "for, as Christ, when He suffered on the

<sup>48</sup>Card. Lepicier, Tract. B.V.M. De officio Mat. Hom. Pars III

Cross, gave us birth to the spiritual life of grace through the word of truth; so too, did the Blessed Virgin Mary in a sea of suffering, give birth to us and bring us into the world through her transfixion and compassion for her Son, Who for us suffered untold agony."<sup>49</sup>

And it is further stated, "The Blessed Virgin is evidently the Mother of us all because she bore salvation for us all in the passion of the Only Begotten Son."<sup>50</sup> It is natural to the mother that she bring forth her children in labor and travail; and, since they cause her so much suffering, they are all the more precious to her. Mary, also, bore us in the transfixion of her soul when she stood beneath the Cross. Blessed Albert the Great says: "Mary is the Spiritual Mother of the whole human race; for, at the Cross, not without bitter woe, did she claim and regenerate us all, in her Son and through her Son, to eternal life."<sup>51</sup> In his explanation of the words, "Sion hath been in labor and hath brought forth her child," Blessed Albert the Great further states: "The Blessed Virgin was a spectator in the mysteries of the passion, (for Sion means a 'looking on') for she brought forth her children whilst intensely compassionating the sufferings of her Son." And St. John Damascene: "The pains which she escaped at the birth of our Lord, these she felt at the time of His passion, inasmuch as she felt, as it were, her whole bosom torn asunder because of her maternal affection."

Truly, the Blessed Mother was incapable of feeling any greater pain than the pain which she suffered at the foot of the Cross, when, for the sake of those children whom she was then bearing, she delivered up her Only Begotten Child in perfect conformity to the will of God. Hence the words of St. Bridget: "Mary, our Mother, because of her compassion and charity, is made the Mother of all men, both in heaven and on earth." And here, we, also, utter the words of Pope Leo XIII: "Even as the most holy Virgin is the

<sup>49</sup>S. Antoninus In Sum. Par. 4, tit. 15

<sup>50</sup>Ruper. LXIII, in Joan

<sup>51</sup>B. Albertus Magnus super Missus est. c. 33



Mother of Jesus Christ, so also is she the Mother of all Christians, whom she verily brought forth on Mount Calvary amid our Redeemer's most excruciating agonies."<sup>52</sup>

The celebrated prophecy of Simeon, "This Child is set for the fall and for the resurrection of many in Israel, and as a sign which shall be contradicted, and thy own soul a sword shall pierce, that from many hearts thoughts may be revealed;" it would seem, contained the prophetic vision of the Cross-Annunciation. And here, we again quote from the Tract.<sup>53</sup> "Nor are reasons lacking to prove that in these very words the Spiritual Maternity of Mary is actually foreshadowed. For, in the first place, it is sufficiently apparent that these words of the prophecy of Simeon are to be referred to the time when Christ was nailed to the Cross, and as they are commonly accepted by interpreters, at a time, that is, when He became to the chief priests a sign of contradiction, or of contention, as the Assyrian or Arabian has it, or as a sign that was contradictable, as Tertullian expresses it, according to the text: 'All the day long have I spread my hands to a people that believeth not and contradicteth me.' 'This sword of sorrow,' says St. Bridget, 'approached the nearer to the heart of the Virgin, the nearer her Son approached the time of His passion'.

"But, this sword of sorrow, though only figurative, yet always according to the literal sense, is foretold as transfixing her heart, could be caused by nothing else than by the fact that she was then to be made fully and perfectly the Mother of Mankind; for her soul could not be pierced by a sword, except in as far as she, together with the executioners, nay, more, as the sole executioner, would offer to God the Father her Son upon the Cross: But this offering she was capable of making only in so far as she was the Mother of Mankind."

Now, a prophecy is something that is to take place at some future time, for it is not and cannot be a thing in itself; for the reason, that it is only a promise of that which

<sup>52</sup>Leo XIII, *Encycl. de Patric. Sti. Joseph*, 1889

<sup>53</sup>Card. Lepicier, *Tract. B.V.M.*, Page 467

is to be. And that which is to be, as soon as it can be said of it that it is, then it becomes the thing itself. Wherefore, the Apostle writes: "Charity never falleth away: whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed. For we know in part, and we prophesy in part. But when that which is perfect shall come, that which is in part shall be done away."<sup>54</sup>

Therefore, the words of Holy Simeon, "Thy own soul a sword shall pierce, that from many hearts thoughts may be revealed," actually foreshadowed Mary's Spiritual Maternity which was effected by the Cross-Annunciation.

Mary's Spiritual Maternity had its origin in her Divine Maternity; but, as she could not coöperate and be a factor in our salvation formally and officially as our Savior's Mother before having Him, neither could she coöperate formally and officially be a factor in our redemption as our Spiritual Mother before having us.

We now arrive at a fuller understanding of the Cross-Annunciation; and why it was not until that hour that the Savior of the world, by an open proclamation and consecration, invested her formally and officially with her Spiritual Maternity of the redeemed; being that hour, when the full debt of condign satisfaction was being paid and the Spiritual Kingdom was being established.

Spiritual children she could not have had before they were born; and that bearing did not take place until the Lamb had been slain amid the atrocities of Calvary. Mary's Motherhood of us could not forestall or precede the mystery wrought on the Cross. By her participation and coöperation in our regeneration on Calvary, she became our Mother and bears us.

At the first Annunciation, she became our Divine Savior's Mother. Thereby, she was also to become the Mother of those who were to be His brethren; and she, then, implicitly and inherently, possessed the virtue of later becoming their Mother by actually bearing them in due time.

Hence, she, of necessity, did bear them, as her spiritual

<sup>54</sup>I Cor. XIII:8, 9, 10



children, at the foot of the Cross. He awaited that moment, that consummation of our redemption, and made the Second Annunciation; thus formally, publicly and officially proclaiming her as the Mother of Mankind; when, in the most solemn moment of all history, He gave to the contracting parties His last will and testament, "Woman, behold thy son. After that He saith to the disciple: Behold thy Mother."<sup>55</sup> This was His memorable testament.

The hour chosen by Jesus is that of the consummation of His great sacrifice upon the Cross, and it is the same hour when the sword, spoken of by Simeon, is piercing the soul of Mary; and the place is Calvary, where Jesus is bleeding and dying, and the witnesses are the men and women of whom Mary becomes Mother.

The mystery of the Cross-Annunciation now unfolds itself. The words of the Divine promise, "I will put enmities between thee and the woman, and thy seed and her seed; she shall crush thy head;" is now announced as accomplished and fulfilled.

St. John, the beloved disciple, and our representative, about sixty-four years after our Lord's Ascension, when he was banished on the island of Patmos by order of the cruel Domitian, writes in the Apocalypse and proves his own representation at the Cross-Annunciation, that Mary is our Mother, and that we are the rest of her seed, and that the "great dragon was cast out, that old serpent, who is called the devil and Satan, . . . And the dragon was very angry against the woman: and went to make war with the rest of her seed, who keep the commandments of God, and have the testimony of Jesus Christ."<sup>56</sup>

"Therefore, the faithful who are to be born again, 'not of corruptable seed, but incorruptable, by the word of God,' are born of the Blessed Virgin."<sup>57</sup>

Well may we rejoice and exult as the sweet words from Golgotha break in upon us; "Ecce Mater Tua—Behold thy

<sup>55</sup>John XIX: 26, 27

<sup>56</sup>Apoc. XII: 9, 17

<sup>57</sup>Card. Lepicier, Tract. de B.V.M., Cor. 1. p. 463

Mother;" and may these words resound in all parts of the world; and, may jubilation ring forth from the lips of all the faithful in answer to the Savior's last appeal, "Behold thy Mother."

On the cross, behold him dying:  
See the Lord of all creation  
Raised aloft for our salvation;  
Of His love, our need supplying;  
Of His grace, in fullest measure;  
Giving, as could give no other:  
Even gives to us His mother,  
Given as His dearest treasure;  
And the host of angels gazing,  
Looking down from heaven's portals,  
See the gift now made to mortals,  
See; and, at the sight amazing,  
Know that now there is a union,  
That shall be and be eternal,  
With the human and supernal  
Entering into love's communion.  
Grant, Lord, that our sight be clearer:  
May we see the true relation  
That she holds in our salvation,  
May we see our mother nearer.  
As Thy power and grace enfold her,  
Be the truth no longer hidden.  
May we do, as Thou hast bidden;  
And, our own may we behold her.



## CHAPTER V

### The Divine Contract

THE preceding chapter of the Cross-Annunciation prepares us for the final solution of the subject in question. The terms of the Johannine proclamation have been explained, and the meaning, natural and evident, of said terms has been unfolded, so as to bring about the unity of thought; which, beyond question, was in the mind of the God-Man. That St. John, the beloved disciple, acted as representative, was also shown; without which representation, the Divine Cross-Annunciation would have been limited and the beneficial effects thereof would have been incompatible, as Christ died for all and loved us all with an infinite love. The contrasting and paralleling of the Angelic and Cross-Annunciation, based on the four articles of St. Thomas, was done to bring to light the deep meaning and significance intended by our Divine Savior. In consequence of the filiation established, and entering into the nature of the solemn proclamation, we have also shown that our filiation there established was more than simple adoption; and, finally, that our Blessed Mother was formally and officially elevated to the Motherhood of mankind on Calvary when the consummation of our redemption was effected.

We now enter upon the intrinsic nature of this Annunciation. A union is to be established at the foot of the Cross. This union is to consist of two parties, Mary and the beloved disciple. Mary is to become the Mother of the disciple; and the disciple, our representative, is to become the son of Mary, and to be so established formally and officially.

"Now there stood by the Cross of Jesus, His Mother. When Jesus therefore had seen His Mother and the disciple standing whom He loved, He saith to His Mother, 'Woman, behold thy son.' After that He saith to the disciple, 'Behold thy mother.'" He makes an appeal for this

union. This appeal is bilateral; addressed first to one of the parties, and, then, to the other. Though distinct, several and individual, the Savior does this to consummate the most solemn contract in all history. His purpose is to create an indissoluble bond of Mother and son. As St. Laurence Justinian, when paraphrasing this Annunciation, says: "By an indissoluble bond of love, I will unite you with her (the Church) and her with you."<sup>1</sup>

This may be grasped more readily by considering, for example, a marriage contract. The efficient cause of the contract is the mutual consent of the parties, who thereby confer the Sacrament, and who are, therefore, its ministers to each other. The efficient cause of marriage, as of all contracts, is the consent of the parties expressed outwardly or by sensible signs. Wherefore, it is brought about in this manner: "Wilt thou, Mr. A. take Miss B. here present for thy lawful wife, etc.?" To which he yields consent. Then (he) turns to Miss B. and does likewise. He speaks to the Party of the First Part regarding the Party of the Second Part, and to the Party of the Second Part regarding the Party of the First Part, thereby establishing the union.

In like manner did our Divine Savior proceed in the establishment of the contractual union of Mother and son from the Altar of the Cross. He speaks to Mary as of the party of the First Part regarding the party of the Second Part and then He turns to the beloved disciple and He speaks to him as the party of the Second Part regarding the party of the First Part. Their consent being enlisted and procured constitutes the filiation He is establishing—Mary consecrated to the position of Mother; and the disciple consecrated to the position of son.

A few reflections will better enable us to obtain a comprehensive view of this solemn enactment. It was Jesus Christ Himself, the Second Person of the Blessed Trinity, coequal, coeternal, and consubstantial with the Father. It was the Savior of the world, dying that we might live, in the

<sup>1</sup>"Indissolubili charitatis foedere te illi, et ipsam copulabo tibi" . . . Laurentius Justiniani: De triumphali Christi Agone tom. 1



last moments of His life, Who gave us, next to Himself, His greatest Gift. It was the same Almighty God Who in the beginning called all things into being by His Omnipotent "fiat." The same Infinite Power that established the symmetry of the universe; the admirable uniformity, which appears in the succession of seasons, and in the constant rotation of day and night; that placed harmony in the exact motions of the heavenly bodies; that made the currents of the sea, and so ordered the billows, that swell into mountains and seem to threaten the world with deluge, that they break away upon the shore, in obedience to the command of the same Authority, Who has said to the sea: "Thus far shalt thou come, but no farther; and here shall thy proud waves be stayed." It was the same Almighty God Who destroyed by water the whole world, with the exception of Noah and his family; Who sent down fire from Heaven to destroy Sodom and Gomorrah, Who, by His servant Moses, did swallow up Pharaoh and his armies. The same Omnipotent Voice of Him Who took bread into His most sacred hands, the night before, and said, "This is My body." He, Who at the end of the world, will come again in great power and majesty to judge the living and the dead; He it is, the great Almighty God, Who, when dying, gave us as His final legacy, His Own Mother, to be our Mother.

It is in the presence of this same Omnipotent Power, before Whom Mary and the disciple are standing and who are about to enter into a most solemn contract, devised by the same Supreme Authority, Who presents, proposes and appeals for its consummation; and Who pronounces Mary, Mother of the disciple; and the disciple, son of Mary. The same voice that said "All power is given to Me in heaven and on earth" now solemnly makes the proclamation addressing first His Mother and then the disciple: "Behold thy son—Behold thy Mother."

To each, He voices the exclamation, "Behold," which word denotes an element of surprise. And, is it not a surprise? A surprise not only to Mary and to St. John, but to every one of the faith of Jesus Christ, to every one into

whose ears the words of the Divine Cross-Annunciation bring the God-given tidings that Mary is really, truly and positively, our Mother,—the Savior's sweetest, dearest, and most consolatory Treasure; now ours in the spiritual and supernatural order.

Humbly assuming the privilege of attempting to enter into His Own private thoughts, may we not say with Him; "I have created the earth and all things therein for the benefit of mankind. For their sake, I left My Own domain, came upon earth and assumed human nature. I became a child for mankind, and assumed their burdens. I took upon Myself their curse; for them, I have suffered and bled. I am going to reinstate them: reopen for them the gates of heaven. But yesterday, I exhausted My infinite power when I perpetuated Myself in the Blessed Sacrament ubiquitously to the consummation of the world; (for more than give Himself the great Almighty God could not accomplish). I have exhausted all that I have, and have annihilated Myself for mankind. And, though they have added insult to injury, have nailed Me to the Cross, inflicted every torture, ignominy and atrocity that the hardihood of their calloused hearts could inflict, I will, none the less, now go beyond Myself, beyond My Own humanity and Divinity, and give them a last and priceless present. I will give them the One Immaculate, the Dove undefiled, the one spotless Pearl of untold price, the only earthly paradise where I Myself found rest. I will give them all I can, so that they may not accuse Me of not having done aught that I might have done. I will make this Annunciation from the harsh wood of My death bed. I will see the consummation of this maternal and filial contract. I will witness and announce the accomplishment of My last earthly fiat. I will give to them a legacy, as men are accustomed to do upon the bed of death, when they give to their dear ones that which they value the most. And it shall be My will and testament:—that My Mother be your Mother."

Our Divine Savior's Sacred Heart must have pulsed with sentiments that infinitely transcended these while He was hanging, suspended on the infamous gibbet, bleeding



and dying. His hands were outstretched, symbolical of one whose arms are opened wide, as though He had given all He possessed. His countenance was bedewed with blood, slowly oozing from His thorn crowned head, and He solemnly and thoughtfully, after looking down upon His Mother and the disciple whom He loved, uttered that ever memorable exclamation, "behold!"—the exclamation that denotes surprise. And, verily, does not He overawe, not only the persons addressed, and the witnesses there; but all future witnesses even unto the end of time? His infinite love caused His Sacred Heart to quiver; and, ere it could break and before the cruel lance was thrust it through, to yield forth a gift that could only have entered into the mind and heart of our Savior, where Divinity and humanity met in that Personality that will continue to be loved by all mankind from generation to generation and on into the everlasting eons of eternity.

With Infinite vision, the Divine Savior takes in the whole compass of humanity: from the first man formed and placed in Eden, to the last man who shall lie unburied on the earth. That Gift so precious, so intimately related to Him; for two persons were never more closely united in heart and soul than were Jesus and Mary; and He turns her thoughts from Himself to us. He extends her office of Mother into the larger circle that embraces His infinite vision, and He bequeaths Mary to be Mother to all those who had already lived upon the earth. He includes the past, all the patriarchs and the prophets, all that almost interminable stream of humanity that had come and gone before; and, to their souls, He associates Mary, their Mother. To all His contemporaries; those, especially, who had received His message; who had followed His teaching, who had acquiesced in that faith; which, gratuitously, was placed into their souls; they, also, are then and there blessed by His Cross Benediction, that associated them with Mary, His Mother, to be their Mother. Looking down the generations that were to follow each other like billows in the ocean of time; to them He, also, gave His Mother. All humanity becomes part

of the contract by acquiescing in and approving of the consent which was given by Mary, and by St. John, their representative.

To grasp the efficacy of this Annunciation and to understand the intrinsic elements that entered therein, we shall now proceed to give the key to the solution of that filiation established on the Hill of Calvary; when Jesus, from the pulpit of the Cross, solemnly and unmistakably, proclaimed Mary, the Mother of the disciple; and the disciple, the son of Mary.

The nature of the contract from whence this filiation emanates will be best understood by paralleling the different elements that enter into a natural and legal contract, with the elements that entered into the Divine Contract brought about by the bilateral appeal of the Savior, "Behold thy son—Behold thy Mother."

"A contract may be defined as an agreement by which one or more persons bind themselves to do, give, or forbear something in favor of one or more other persons."<sup>2</sup>

The Cross-Annunciation brings about the agreement whereby Mary and the disciple bind themselves to do, and to give something in favor of one another; Mary assuming the capacity of Mother together with all the maternal love, care and solicitude, which binds the natural mother to her children; the disciple, by the same agreement, assuming the capacity of son, rendering to his Mother all the qualities of sonship, to love, honor, and obey, actuated by that filial property of which every son, as a son, is possessed.

"Contracts are express or implied. Express contracts are entered into by word of mouth or by writing. Implied contracts are formed by virtue of implied consent of the parties."

The contract consummated on Calvary's heights, at the instance of Jesus Christ Himself, is indeed an express contract, for it is entered into, as we shall see later.

This contract is bilateral and imposes an obligation on

<sup>2</sup>The nature and elements of contracts, taken from Rev. Thomas Slater, S. J.; Manuel of Moral Theology.



both parties. The obligation imposed on Mary is that she assume the position of Mother; and, on the part of the disciple, that he assume the position of son.

Anent moral theology, "there is a natural obligation in conscience which arises from every true contract to act in accordance with the contract entered into. This obligation is one of justice, for a contract gives the strict right in justice to the fulfillment of the agreement."

Such being the natural obligation, binding in conscience, of every true contract; and that obligation being one of justice, we are numbered among the representatives in the person of the disciple, provided we live in accordance with our part of the agreement; and, at least, implicitly yield our consent with the purpose and intent of the disciple; and, thus, we enjoy the strict right in justice to the fulfillment of the agreement, the Savior's Own Mother as our Mother.

"From the definition of contract, three essential elements must be considered. First, the consent of the parties; second, parties who are capable of giving a valid consent; third, subject matter of agreement.

"The consent of the parties is the efficient and formal cause of a contract. When two wills meet and agree on the matter of the contract, the contract is formed."

When our Savior, therefore, presented the matter of the contract to Mary and to the disciple and their wills met and entered conjointly upon that matter which constituted the efficient and formal cause of said contract, it was formed and consummated.

"In order to produce its effect this consent must have certain qualities; it must be deliberate and free, mutual, internal as well as external.

"It must be deliberate, for a contract imposes a perfect and serious obligation on the parties, an obligation that they voluntarily take upon themselves, and which is not imposed from without. Now such an obligation cannot rise from a semi-deliberate act; full and perfect deliberation is required to give rise to a full and perfect obligation which is voluntarily undertaken."

Both parties entering into this contract enjoyed their own volition and voluntarily took upon themselves the obligation emanating from the contract. Their act was wholly deliberate, both enjoying the prerogative of free will. This is all the more apparent as Christ pleaded for this union when He said to each, individually, "Behold," enlisting their attention to what He was then accomplishing.

Being His will, they who had so generously sacrificed their lives for the Cause He represented, all the more readily made That Will their will, even as Christ in the Garden of Gethsemani expressed His will to His passion and death when He cried out, as the angel presented Him the chalice: "Not My will, but Thine be done."

To surmise an extraneous element entering into their deliberate consent is wholly untenable, as both minutely carried out the burden of the contract.

"It must be mutual, for a contract is the agreement of two wills. It is not necessary that consent be given at the same time by both parties. Provided that one of them has consented previously and his consent still endures, the contract will be formed when the other party gives his consent, for then there will be the agreement of the two wills."

If ever a contract was wholly mutual, that contract which established kinship between Mary and the disciple and the disciple and Mary, was wholly mutual. Was Mary not to be the Spiritual Mother of the human race? Therefore, she also coöperated in its redemption. She is intimately united with her Divine Son in the economy of our redemption. Even as the Divine Maternity was not forced upon her, being perfectly free either to accept or to reject that dignity; and, since she acted, not as a mere individual, but as the representative of the human race, her consent was necessary for the accomplishment of the mystery of the Incarnation.<sup>3</sup> She was not merely an instrument that God might employ as a mere substitute in place of any other. Almighty God had chosen her; and, in so choosing her, she was necessarily included in the Divine plan, as the one human being who,

<sup>3</sup>Summa, Part III, Q. 30, Art. 1



according to the designs of God, was essential to their fulfillment. From the beginning to the consummation of the work of our reparation, Mary coöperated freely and intelligently, encompassing even the slightest detail with God's purpose in the Incarnation, which purpose was man's salvation.

The Evangelist does not state that the Blessed Mother reiterated on Calvary the consent, "Behold the handmaid of the Lord; be it done to me according to Thy word." But, this former consent, which was made at the Annunciation, persevered and reëchoed in the consent on Calvary, because the former consent endured. Having given that consent, she conceived of the Holy Ghost; she bore Christ as an outcast at Bethlehem; she journeyed with Him to Egypt as one condemned to exile; she lived through His private life carrying out That Will which she pledged was to be done; she relinquished her immediate claims upon Him; and, at the call from on high, ushered Him into His public life through the portals of Cana in Galilee; she acquiesced wholly and entirely, though her heart was sorely smitten; when, for the sake of our redemption, she permitted and yielded to the atrocities of the Cross; and, when Jesus bade her assume officially the position of Mother to the children of His redemption, that persevering consent was present in those last moments; and, from her heart, though unheard by human ears, her consent went forth into the mind of God: "Behold the handmaid of the Lord; be it done to me according to Thy word."

St. John writes his own consent when he added after the Cross-Annunciation, and understanding its unifying and binding elements: "From that hour, the disciple took her to his own." Was ever consent to any contract more beautifully expressed? Wherefore, St. Ambrose writes: "Christ gave His last testament from the Cross, and John signed that testament, a worthy witness to so great a Testator."<sup>4</sup> As Mother, Mary was given to him by the Divine Word;

<sup>4</sup>"Testabatur de Cruce Christus, et testamentum ejus signabat Joannes, dignus tanto testatore testis" L. X. Exposit. in Luc., super illud: Tradidit spiritum, n. 131, t. 111, col. 334

and, since this union is so intimately establishing a oneness brought about by the filiation established, the disciple could not have more eloquently expressed his consent than "from that hour, he took her to his own." He accepted her as Mother; and, in his heart, enthroned that Mother and made the heart maternal and the filial heart beat as one, for he stated very clearly that "he took her to his own." The words of the Evangelist also, necessarily, imply the consent of the Blessed Mother, for had she not so consented, it could not have been stated "that he took her to his own," as this expression of consent includes both parties of the contract.

"It must be internal, for a contract is an agreement of wills; one renounces a right in favor of the other who accepts it, and this requires an internal act of the will. If the internal act be wanting, we may have a seeming contract."

The internal act of the will of both parties to this awful and solemn contract is contained in the fact that each one willingly assented to the position of the other; they placing themselves reciprocally and conversely in that God-given union whence this filiation ensued. For it must be well understood that Jesus placed an obligation and duty upon His Mother, as well as upon the disciple, a special duty and obligation. He is to be son to her and she is to be Mother to him.

"Internal consent is not sufficient of itself to form a contract, it must also be outwardly manifested to the other party in order that he may know that his offer has been accepted and that there is mutual agreement. In other words, the consent must be external as well as internal. This internal and external agreement of the parties of a contract is brought about by an offer being made by one of them and accepted by the other. As soon as acceptance is externally manifested, all the requisites for a contract are present, and it forthwith springs into existence, even though the offeror does not yet know of the acceptance of the offeree."

This solemn contract under Divine supervision with none other than Jesus Christ dying, as chief witness thereof, was



outwardly manifested, because Mary yielded externally so that St. John could say, "from that hour, he took her to his own." Wherefore, when this internal and external agreement, of Mary and the disciple, to the contract was brought about and the acceptance externally manifested and all requisites for the contract complied with, the union forthwith sprang into existence and the Evangelist immediately adds, "Afterwards, Jesus knowing, that all things were now accomplished, etc."

"By the law of nature all persons who have the full use of reason are capable of entering into contracts.

"Corporations are per se capable of entering into contracts through their agents in much the same way as natural persons."

The congregation of the faithful, like a corporation or a nation, according to natural law, may, therefore, be represented, as was mankind, in the person of the apostle. He was the agent who represented us and acted on Calvary by proxy. If, therefore, we assent to the contract in which he took an integral part, that contract perseveres and unites us with that ever Blessed Mother, the Mother of the faithful.

"The subject-matter of a contract must be something that is possible, for there can be no obligation to do what is impossible.

"The matter of a contract must either exist or there must, at least, be some probability of its future existence when the contract is entered into, otherwise, there is nothing of value and no right to transfer, and a necessary condition for a contract to come into existence is wanting.

"The matter must be determinate or capable, at least, of being determined, otherwise the terms of the contract will be too vague, and no agreement of wills on the same matter is possible."

The subject-matter of the Cross-Contract was something possible. Filiation was to be established. Mary was to be Mother to the disciple and the disciple was to be son to the Mother. It was the voice of Jesus Christ that spoke.

It was Omnipotent Power that suggested the relationship; rendering the two terms correlatives by the establishment of that filiation which makes us the children of the Savior's Mother. The power of God would have to be limited and rendered finite, were probability even suggested of the future existence of that relationship. Therefore, when the contract was being entered into, there was every probability of its future existence, and no condition was wanting for the accomplishment of the contract. The matter was also determinate, for Christ said, when addressing Mary and speaking of the disciple, "Behold thy son;" and, when addressing the disciple, He was speaking of Mary and He called her Mother. Wherefore, the terms of the contract were not vague but explicit.

Evidently, "consideration" must, perforce, also enter into the Divine Contract. Consideration, legally defined, is the thing given or done, or to be given, done, or obtained from, by one party to a contract, in exchange for the act or promise of the other.

"Inasmuch as the intrinsic reason and motive for entering into a contract is an essential element of it, and a condition *sine qua non* of its existence, to this extent we may say that consideration is necessary for the validity of a contract by the law of nature."

The intrinsic reason and motive of Mary and the disciple for entering into this Divine Contract, and which constitutes the essential element of it, was on the part of Mary inherently contained in her consent that she was to be placed in the relation of Mother with regard to the disciple; and, on the part of the disciple, that he was to be placed in the relation of son with regard to Mary. Now, each of the contracting parties yielding consent, each one is necessarily placed in a corresponding relation to the other. Hence, the consideration that enters into this contract is a condition *sine qua non* of its existence and would be necessary according to natural law itself for the validity of the Divine Contract. Here, the matter of consideration does not essentially nor directly emanate from the contracting parties; but from



Jesus Christ, the Great Giver, Who, when the form of the contract was executed; by Divine Power, caused filiation, with all its attributes, to be immanently coexistent with that form of the Divine Contract.

"According to the natural law, the primary effect of a contract is to impose an obligation on the parties which binds them in justice to fulfill the contract. If one party fails to do so, the other will have a right to be compensated for the loss that he has suffered."

The extent and quality of the obligation imposed by this Divine Contract depends on the intention, not only of the parties; but, preëminently, on the intention of our Savior, Jesus Christ, Who announced the consideration, which may be gathered from the express terms of the Cross-Annunciation; and, also, from the character of the parties. Now, since St. John acted in proxy, it behooves us, who are of free will and personally responsible, to yield our assent to the Divine contractual formula; and submit our wills in humble submission and heartfelt gratitude, as brethren of Jesus Christ under the care, influence, and sonship of the same Maternity.

#### PRINCIPLES OF SAID CONTRACT APPLIED

Were the Cross-Annunciation to be exclusive of the Divine Contract in which Mary and the disciple are the contracting parties *sine qua non*, in the establishment of said filiation, at the bidding and in the presence of the Supreme Authority; many difficulties arise that would seem to resist solution.

The bilateral appeal of our dying Savior immediately confronts us with serious problems, should we fail to recognize this Divine Contract. The effects, Wisdom Incarnate announced on the Cross in clear and unmistakable terms, would remain to us undisclosed; and, for us, to whom they are addressed, and for whose spiritual benefit they are declared; they would be meaningless, as well as ineffective. These effects, not recognized in the premises of the Cross-Annunciation, would remain unfruitful, as far as we are con-

cerned, to the union the Divine Savior had in mind, which was to bring about a bond of filiation between Mary, the Mother of God the Redeemer, and ourselves.

The purpose of this compendium on our Blessed Mother's Spiritual Maternity is not to enter upon theological controversy. Its purpose is a simple, natural declaration of the facts which are the logical and consequential effects produced through the Divine Cross-Annunciation.

The fact that Mary is our Mother in the spiritual and supernatural order has always been taught by the Catholic Church. "The universal consensus of tradition and of the Fathers of the Church, voice the assumption of this truth. The Church in her liturgical prayers, and in the mouths of preachers, pious authors, as well as all the faithful, has at no time hesitated openly to profess this truth." And again, "There is nothing sweeter, nothing holier, and nothing more frequently on the tongues of Christian people than that the Blessed Virgin is called our Mother."<sup>5</sup>

Without careful thought, it would seem since mother and son are natural correlatives, one implying the other, that our dear Lord on the Cross, when He addressed both Mary and the disciple, first the one and "after that" the other, and said to the former, "Woman, behold thy son," and to the latter, "Behold thy Mother;" needed not to make both utterances, as either one includes the other. Either statement alone would adequately designate the fact of adoption. The only conceivable reason for both statements is to institute a contract.

Unless we, therefore, accept the Divine Contract, either the one or the other utterance would seem to be repetitious and even superfluous. But, Infinite Wisdom spoke; and, God Who is truth itself could not err, nor are His words ever purposeless. Therefore, the two utterances had to be made, so that the consent of both parties would be procured; and the filiation, intended in the mind of the Savior, objectively established. In the designs of grace and spiritual gifts, God always submits to man's free will, a prerogative that

<sup>5</sup>Card. Lepicer, Tract de B.V.M. Pars III



He has never discountenanced; and, upon which, His designs have always conditionally rested. Were the two appeals of the Cross-Annunciation not directed, alternately, to Mary and to the disciple, to acquire their mutual consent, which was the formal and efficient cause of the contract; then, we could not assign an adequate reason for our Savior making the bilateral appeal. Neither would they form the union, and the union there must be, if filiation is established. Hence, the Divine Contract instead of a Divine Command.

We cannot surmise that our dear Lord, the Savior, in the Divine Cross-Annunciation spoke both to Mary and to the disciple without meaning by His two utterances, or appeals, something more; yea, something essentially more, than either utterance alone could have conveyed.

For, if the two utterances; the one to Mary, "Woman, behold thy son," and the other to the disciple, "Behold thy Mother," express and announce but one and the same meaning, then our Lord's Annunciation would be tautological and redundant; and no adequate reason could be ascribed to our Lord for using them both. Either one or the other would be unnecessary and meaningless. Logically, such an inference is wholly untenable, and we must conclude that the sense conveyed by either alone would be only in part what our Divine Savior really intended. Unless we consider the two parties addressed, namely, Mary and the disciple, to be raised in their respective capacity of Mother, and of son, through the union effected by the mutual consent of both, the evident meaning does not become disclosed; and we must admit the Divine Contract.

Were this Divine Contract not to enter into the Annunciation from the Cross; and, were we to consider the union of Mother and of son to be brought about by first considering our Divine Savior as constituting Mary, Mother, and "after that" as constituting the disciple, the son of Mary; receiving the consent, first from the former and "after that" from the latter, without these two consents uniting in the form of a contractual relationship, the following incompatibilities and discrepancies would ensue.

The consent of both parties would be independent one of the other. Consent only from the party of the first part with regard to the party of the second part would constitute mere unilateral relation. So, likewise, would the consent of the party of the second part with regard to the party of the first part remain independent and also constitute mere relation. Either party, being free to accept or to reject, could, at any time, withdraw consent. Of course, between Mary and the disciple this is only conjectural, as we cannot, for a moment, believe that they would not yield their consent, as well as their assent, to the dying Will of the Savior, whatever He might have exacted; but, nevertheless, this alternative would have been, in se, possible. Therefore, the union established would necessarily have been incomplete, one-sided and unreciprocal. Such a relationship would have been incompatible without a union, whether considered in its strictest or in its broadest sense, that would unite mother and son; as their union springs from filiation itself.

Another discrepancy would rise out of such a non-contractual union, leaving the consent of one of the parties not correlatively related with the consent of the other party; thus producing a relationship that would not be necessarily reciprocal; and, furthermore, effecting a union, merely after the union of simple adoption, which we have proved above, is untenable.

That our Divine Savior, as His final gift and legacy to humanity, brought about a union that measured up to that union which exists between a natural mother and a natural son, must be admitted; as He plainly stated in words as simple and essential as the words of the Consecration of the Eucharistic Species. He, the Infinite God, announced: "Behold thy Mother," and "Behold thy son." He did not modify the nature of motherhood, nor did He modify the nature of sonship, by saying, for instance, "Behold this disciple as a son," or "Behold this woman as a Mother;" but, He declared, "Behold thy son" and "Behold thy Mother." Therefore, both of the parties must be to each other in the same relationship as the natural mother is to the natural son;



with this distinguishing characteristic, however, that they were so united in the supernatural and spiritual order, which order is of a higher and nobler and more enduring character than the natural.

Had our Divine Savior simply made the two utterances without intending a contractual relationship to be established, and had thus elevated Mary to Motherhood; and "after that," the disciple to sonship; then, there would have been a priority on the part of one; or, in other words, a lapse of time in the establishment of the filiation intended. This would be contrary to the order of things; because correlation must continuously exist between mother and son, and conversely son and mother, as the one cannot exist without nor before the other. The same holds true analogously in marriage. A husband becomes a husband only when his wife becomes a wife, and contrariwise. Neither the one, nor the other, has priority or distinction of time over the other. This is thus accomplished, because the efficient and formal cause of the contract is the mutual consent of both parties which constitutes the man a husband, and the woman a wife. In fact, it is the mutual consent that confects the Sacrament itself. Therefore, the bilateral appeal to Mary and to St. John was made with Infinite Wisdom and effected the contract by the mutual consent of both parties.

Again, we may state it in this wise: In this union which brings about filiation, we have properties that differ essentially from any other of the five filiations mentioned above. The parties to be united as son and Mother, and Mother and son, are in full possession of free will. It was through this free will that our Divine Savior was to confect the contract. Now, if there were no contract in this union; then, after our Divine Savior had procured only the consent of the Blessed Mother, she would not, by that fact, be raised to the capacity of Mother; because, as yet, there was no child constituted to be her son. The same holds true, conversely, with regard to the disciple. Now, if there is no contract, then, Mary pronounced as Mother would have been placed in the capacity of Mother without a son. This

would be contrary to any order, because there would have been a lapse of time when Mary would have to be considered Mother without a son. But, in admitting the Divine Contract, then the consent of Mary and the consent of the disciple exclude priority, thus constituting filiation the moment the two wills, or consents, united.

Dear Reader, did you catch the implication of the preceding paragraph? Therein lies the combination to the treasure safe which holds the deposit of the last will and testament of our Lord and Savior Jesus Christ. Since it might have evaded your grasp, we shall redial the combination of the Cross-Annunciation, so omnisciently and purposefully expressed by Him, Who through contractual union gave us His Mother to be our Mother.

Now, since Mary could not have been constituted Mother without said Motherhood involving sonship; and, since the disciple could not have been constituted son without said sonship involving maternity, our Divine Savior did not say, "Mother, behold thy son," because the disciple was then not yet constituted in the capacity of son in relation to Mary; neither did He say, "son, behold thy Mother," because Mary was then not yet constituted in the capacity of Mother in relation to the disciple. Our Lord simply announced the contractual terms, and motherhood and sonship sprang into existence, only at the mutual consent of both contracting parties; and, when unified in the presence of the God-Man, produced filiation, the result of the formal and efficient cause of the contract. Therefore, "He saith to His Mother, 'Woman, behold thy son';" and not, "Mother, behold thy son," for He would then have addressed her in the capacity of a mother before she was mother of the disciple. Likewise, "after that, He saith to the disciple, 'Behold thy Mother'." Had He prefixed the gratuitous title "son," so inconsistently supplementary to the words of Infinite Wisdom, as so many in recent years are wont to do, He would have announced the disciple son of Mary before he had yielded his consent, and before filiation was established through the mutual consent which confects the contract.



Here we have the key to the solution. We now understand why our Divine Savior said "Woman," and not "Mother," when speaking to her of John; and why He did not say, "Son, behold thy Mother," but; as the Evangelist states, "He saith to the disciple, 'Behold thy Mother'."

On Calvary's Heights, the Hill of Redemption, where justice was consummated between heaven and earth, Jesus Christ made that Annunciation according to the literal sense of which He actually constituted Mary to be Mother; and, also, actually constituted the disciple to be son. His words clearly and unmistakably announce this fact and include filiation. When the two wills, that of Mary and that of the disciple, met; the union was established. Therefore, the dual appeal was essential, and constituted one of the seven last words, because these two terms are unified into one through the contractual relationship established in the Presence of the Supreme Authority of heaven and earth, when He hung suspended on the Cross, dying that we might live.

Standing in spirit beneath the Cross with Mary and with our representative, St. John, when the greatest tragedy of history was being enacted, our redemption wrought, and the Divine Contract between Mary and ourselves confected, we were solemnly by Divinity constituted into the capacity of sonship. We there became really, truly and contractually the children of Mary. Our Lord did so state in His last will and testament, did so announce our position with regard to His Own Mother: that He actually made us brothers of the same Mother. Nothing seems to stand out more in Divine teaching; and, certainly, nothing is more clearly stated in the life of Jesus Christ than His testamentary Annunciation that Mary is our Mother. To deny this would be to reject and discountenance an indissoluble bond of unity; and, if the Divine Savior, when speaking of the bond of Matrimony, announced, "What therefore God hath joined together, let no man put asunder," what must He think of those who reject the spiritual and indissoluble union between Mary and ourselves? This seems to be the inevitable conclusion, because the union and oneness of maternal and

filial relationship is the outgrowth of the very nature of the contractual union established by Jesus Christ on the Cross.

We are not arguing here what our Divine Savior might or could have done, for nothing is impossible with God. He chose to act the way He did; and, as this is recorded in the gospel narrative, His procedure must be considered wherein He effected that which He intended and in the way He intended. But His procedure was none other than the instituting of filiation by contractual union. Therefore, the Divine Contract, though not stated explicitly as such, is certainly implicitly included. Evidently, our Lord and Savior, Jesus Christ, could have established the same union by announcing only unto Mary, "Woman, behold thy son;" or, likewise, only to the disciple; "Behold thy Mother." Who shall doubt God's Omnipotent power? And, should He have proceeded thus, the relation, without peradventure of doubt, could have been made complete, reciprocal and correlative; but He chose to teach us and to make plain this filiation. Had He acted otherwise and simply announced one of the terms, which includes the other, without announcing the same to the second party, such a union, involving filiation, would not be disclosed in such a unilateral appeal, and a special revelation, it appears, would have been necessary.

This seems all the more evident, as St. Thomas stated: "An argument can be drawn only from the literal sense, and not from those things which are said only allegorically." Again, the same doctor states that "nothing necessary to faith is contained under the figurative sense which the Holy Scriptures have not elsewhere expressed under the literal."<sup>6</sup>

But it has always been the teaching of the Church that Mary is our Mother, and this faith has found a deep lodgment of filial affection in the hearts of all her children. Therefore, it must be there, in Holy Scripture, elsewhere expressed under the literal sense, that Mary is, indeed, our Mother. This literal sense is found in the Cross-

<sup>6</sup>Summa, P. III, Q. 1, Art. 10



Annunciation and there, emphatically, in the Divine Contract. Therefore, it is in keeping with the teaching of St. Thomas that nothing necessary to faith is contained only under the figurative sense; but must also be expressed under the literal sense. That there was a contract, Divine and solemn, made in the Presence of Supreme Authority, and the terms thereof by Him clearly and unmistakably enunciated, must, it would seem, be so accepted.

Our Lord announced only "the disciple," as far as is perceptible to the senses, as a son of the Blessed Mother. But it is the teaching of the Church, its many Saints and doctors, referring to the matter, that St. John acted as representative. Therefore, though our Divine Savior addressed only the disciple, He, nevertheless, spoke synecdochically, which involved and included all the faithful. According to the natural law, a contract may be made where one of the parties may have another to act in proxy, or as an agent, or as a representative. This was fully explained in the preceding chapter. And, hence, since we have a contract here whose terms are formulated by the God-Man, the Savior of mankind, we may conclude that Mary is, therefore, the Mother of mankind.

Granting the Divine Contract enacted on the blood-stained Crown of Calvary, we see a union between two terms, each of which is a correlative of the other; and, therefore, correlatively reciprocal. Such, therefore, must be the union out of which emanates that filiation which unites Mary to us, her children, and us to her, our Mother, in the most intimate relationship that Christ could Himself establish; for, to bring Mary nearer to us, than a mother can be to a son, is, it would seem, impossible, even where Omnipotence itself acts omnipotently.

Wherefore, Richard of San Lorenzo calls her the "Mother of Life," because she bore us again to life in Jesus Christ; "for, although she gave birth only to one Son corporeally, she became, nevertheless, in the same spiritual manner, the Mother of many children, whose First-born is Christ. Wherefore, it is significantly stated in the Second

Chapter of St. Luke: 'peperit filium suum primogenitum—she brought forth her first-born Son'.<sup>7</sup>

Therefore, her other son, the beloved disciple, our representative, it being significantly said by implication that she had other children, must be thus referred to by the Apostle, when he announced the Divine Savior as "the first born among many brethren." This also bears out the prophecy made by God in the Edenic garden of "the woman . . . and her seed." She was to be a factor of our salvation, not only as the Mother of the Redeemer; but, also, as the Mother of all His followers. Certainly, she was not to be our Mother materially or carnally, as in the order of nature; but spiritually, in the order of grace. Such is the Maternity implied in the aforequoted prophecy.

St. John, the beloved disciple, later, when inspired to write the Apocalypse—we read the words of Mary's first-born "of the spirit," that we are "the rest of her seed, who keep the commandments of God, and have the testimony of Jesus Christ."<sup>8</sup>

Thus we behold one of our greatest treasures, the one next to Jesus Christ Himself, as a necessary consequence derived from the two propositions of the Cross-Annunciation which, when conjointly accepted, formed the Divine Contract, and which number us "among many brethren" of whom Jesus Christ was the "First-Born."

Conscious of the Savior's last appeal that we accept a gift greater far than the mind of man could comprehend, a gift reaching out with its benefits like space that encompasses human limitations, in a moment of exuberant emotion and enkindled by the Divine spark of mercy, in one of his oratorical flights, St. Antoninus, whom we have before quoted, assumes the authority of an Albertus Magnus and appeals to the old law and to the new, to Sion and to the

<sup>7</sup>"Etsi enim carnaliter genuit unicum filium, in eo tamen spiritualiter Mater effecta est magnæ multitudinis filiorum, quorum primogenitus est Christus. Unde significanter dictum est Luc. 2. . . . Peperit filium suum primogenitum." (Ricardus a S. Laurentio De laud. Virg. 1. 6)

<sup>8</sup>Apoc. XII: 17



Church, embracing all the children of men, and asks our Holy Mother the Church to accept Mary as our Mother, when he paraphrases this Annunciation: "Here you have a Mother. You have been having a Father of mercies; accept now a Mother of all consolation and sympathy. Behold thy Mother, O Sion, O Church! She who is My Mother, I wish that she be also your Mother. She is My natural Mother; let her be your Spiritual Mother. Behold, the Mother of God's Savior is the Mother of the sinner in the Church."

Whate'er the Providence of God ordains,  
Freedom of will forevermore remains.  
All that man is, whatever it may be,  
Is but as naught, except that he is free.  
What he is given, this he must accept;  
For he must choose to take whate'er is kept.  
And Providence includes the means of grace,  
And all that comes to pass in time and place;  
And, here, likewise, so are conditions made  
That nothing shall man's power of choice invade.  
When wills unite in freedom and by choice,  
They are as one to suffer and rejoice.  
When wills unite in order to fulfill  
The purpose held by God's eternal will,  
Then, though they thus fulfill divine decree,  
They are, within themselves, forever free;  
And, when wills thus with Heaven's will combine,  
It is a contract, and it is divine.

## CHAPTER VI

# The Relationship

### I

IN THE foregoing chapter, we showed the unity of the bilateral utterances, "Woman, behold thy son"—"Behold thy Mother," and endeavored to give a solution to our Divine Savior's last will and testament.

Before we come to a detailed exposition of the relationship, which is the topic of this chapter, it will be expedient to discuss theology in general terms and discover the unity there is in universality; and we do this so that we may see the position the particular topic of this chapter occupies in the entire matter.

Not only do the things of the material universe come into existence by means of the creative act of God; but, also, from the same source and by the same power, all other things that possess reality are likewise produced; so that we may say of anything that possesses reality that it is created by God. This essential and underlying unity of origin, when held distinctly in mind, gives a unity to our thought which is of the utmost importance; for, be it observed, we cannot with correctness discuss things as though they were in isolation, because all things being related to their origin, they must in reason, because of and through that origin, be related to each other. Next to discussing things in themselves; it is, therefore, of relations that we speak.

Instantly, we observe that material things are under the domain of law and that their destiny is adequately fulfilled by an invariable compliance to that law; and the idea of freedom within the thing itself, so far as the material universe is concerned, means nothing more or less than chaos. Here is where we detect the intrinsic difference between things of the material order and those of the spiritual order;



for, freedom, which would destroy the material order, is the one and only attribute that gives value to the spiritual order. From which, it follows that freedom must be as absolutely maintained under all conditions in the spiritual order, as it must be absolutely excluded from the material order. In other words, the planets must conform to law. Man must be free. Revelation and reason and the inmost thought within ourselves confirm these conclusions. With this in mind, let us attack the immediate problem that engages our attention.

We have been speaking of a certain phrase which is called the plan of salvation. It is now for us to set forth the matter with exactness. We are already familiar with the theology derived from the plan of salvation and this theology is in conformity with the Annunciation which we designate as the First Annunciation because we have been able to show that a second annunciation was made from the Cross; and this latter annunciation we are designating as the Cross-Annunciation; and, in the previous chapters, we have shown as we had occasion, that, in considering the motherhood of Mary to humanity, we could not consider her as mother by adoption for the good reason that in adoption the one adopted may be entirely passive in the transaction, which is untenable; for salvation is a spiritual matter and all things whatsoever of the spiritual order must be in freedom, which necessitates choice instead of passivity.

Going back to the proposition that all things that possess reality are by and only by the creative act of God, let us apply our formula to the plan of salvation and to all that is therewith involved. At what time it was determined by the Will of God, it may, in a certain sense, be considered as having been done; all that was remaining were the various details of fulfillment; which, in order to preserve the thing itself must be so conducted that freedom of will, as exercised in choice, must be absolutely secured in each and every event. The unity that we seek to discover we find to be in the Will of God determining and predestinating the plan of salvation in every detail and in its entirety.

God, having created the soul, it has no other origin. God, having created the plan of salvation, it has no other origin. The soul, being necessarily free, upon exercise of choice, participates in the plan of salvation. God, in freedom within Himself, extended to man the plan of salvation. Christ, likewise, in freedom, became the Savior of mankind, potentially of all and specifically of those who accept. The Incarnation was, as Scripture relates, in accordance with a presentation of the matter, choice and acceptance. Each and every individual soul that is saved becomes so by choice and acceptance. It is the thesis of this work to set forth the proposition that freedom, choice and acceptance also occurred in what we call the Cross-Annunciation; and, that, at that time, Mary assumed an integral, definite relationship within the plan of salvation. This entire matter and the bilateral nature of the contractual relationship then and thus assumed we have already treated in detail.

By the words of Christ Himself, Mary, at that moment, became mother; specifically of the disciple John and potentially of us. Having already excluded the idea of motherhood by adoption, we observe that Mary's motherhood has exactly the same field of operation; that is, affects the very same individuals as are affected by the saving power of Christ. Therefore, while she is in no wise the Redeemer or a redeemer, her office is that of a participant in the plan of salvation, her function being that of mother. We see that, like the love of God, like the salvation of Christ, this motherhood of Mary is potentially for the entire human race; but that specifically, like God's love and Christ's salvation, because of the necessity of freedom exercised in choice, her motherhood is for those who are redeemed.

Mary is both Mother of Jesus and Mother of us. She became such in time and place conformable to her own consent; and, in similar manner, at both Annunciations. Now, inasmuch as it is not seemly for anyone to set limits or bounds to the grace of God as to who shall or who shall not be affected thereby, Mary is, in the eyes of the Church, as it appeals to



all mankind, *Mater Generis Humani*; and, at the same time, in the heart of each of us, she is *Mater Nostra*.

## II

Before proceeding into the further development and exposition of the Cross-Annunciation, we shall now briefly consider the Angelic Annunciation to show that in this there is likewise a contract, and essentially such, thus establishing that free will so essential on the part of the Blessed Virgin. That there is a contractual relationship, inherent and evident, it will not be amiss to quote the words of the Evangelist and to prove the contractual relationship therein involved, thus showing the harmonious whole in the plan of salvation. If, in the second, such was the nature of procedure, we must also find the same in the first.

"The angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel being come in, said unto her: 'Hail, full of grace, the Lord is with thee: Blessed art thou among women.' Who having heard, was troubled at his saying, and thought with herself what manner of salutation this should be. And the angel said to her: 'Fear not, Mary, for thou hast found grace with God. Behold thou shalt conceive in thy womb, and shalt bring forth a Son; and thou shalt call His name Jesus. He shall be great, and shall be called the Son of the Most High; and the Lord God shall give unto Him the throne of David His Father; and He shall reign in the house of Jacob forever. And of His kingdom there shall be no end.' And Mary said to the angel: 'How shall this be done, because I know not man?' And the angel answering said to her: 'The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And, therefore, also the Holy which shall be born of thee shall be called the Son of God. And behold thy cousin Elizabeth, she also hath conceived a son in her old age; and this is the sixth month with her that is called barren: Because no word shall be impossible with God.' And

Mary said: 'Behold the handmaid of the Lord; be it done to me according to thy word.' And the angel departed from her."<sup>1</sup>

These words of the Angel Gabriel to the Blessed Virgin show that Almighty God commissioned him to appear to the Virgin Mary and explain to her how the Incarnation was to take place. The angel tells her that she shall conceive and bring forth a Son and shall call His name Jesus. And then he continues and tells her that the Son which is to be born of her shall be of the Most High. In other words, the angel makes this most extraordinary proposal, explaining in detail what God had commissioned him to bring to her consideration.

This proposal was altogether strange to the Blessed Virgin because she was a virgin, already espoused to a man whose name was Joseph of the house of David; and, therefore, Mary said to the angel: "How shall this be done, because I know not man?" And the angel answered how this would all come about, stating that nothing is impossible with God. Whereupon, Mary said: "Behold the handmaid of the Lord; be it done to me according to thy word."

From this, we see that God respected Mary's inquiry; and, through His heavenly ambassador, explained to her satisfaction the proposal He submitted to her consideration. The angel was witness, being commissioned by God to express to Mary His will and His purpose; and, then, He awaited Mary's consent. This anticipated the union of the infinite Will of God and the will of the humble handmaid of the Lord. As soon as Their wills met, the contract was confected and the Incarnation was effected. It has been the teaching of the Church, through the Fathers; that, at the moment of the Incarnation, she represented humanity.

Very differently did the angel proceed when he appeared to Zachary, where a contract was in no manner involved. Wherefore, the angel said to him: "Fear not, Zachary, for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John: and thou shalt have

<sup>1</sup>Luke I: 26-38



joy and gladness, and many shall rejoice in his nativity. For he shall be great before the Lord;" etc. And Zachary said to the angel: "Whereby shall I know this? for I am an old man, and my wife is advanced in years. And the angel answering, said to him: I am Gabriel, who stand before God; and am sent to speak to thee, and to bring thee these good tidings. And behold, thou shalt be dumb, and shalt not be able to speak until the day wherein these things shall come to pass, because thou hast not believed my words, which shall be fulfilled in their time."<sup>2</sup>

In the case of Zachary, it can be noted that the thing he could not believe was a matter that had had precedent and for which he had already prayed. A matter of this kind could easily be stated on the basis of a command; and the mind of Zachary had already met upon the proposition, because he had prayed upon the matter. In the case, however, of the Virgin Mary, the matter was altogether different. This was totally without precedent and was, as far as the idea was concerned, simply the fulfillment of prophecy. In such a case, where the minds had never met upon the proposition, it was necessary that a contractual relationship be entered into. This was not necessary in the case of Zachary. This explains the very different attitudes of manner and address in the two interviews by the same angel Gabriel.

For, when the angel appeared to the Blessed Virgin, he had a proposition and not simply a statement of fact and a command. He respected the free will of the Blessed Virgin; and, likewise, respected her inquiry and satisfied the same fully by an appeal to faith, which she, in her faith, considered sufficient. Moreover, the angel persevered and brought forward the case of Elizabeth, telling Mary: "Behold thy cousin Elizabeth, she also hath conceived a son in her old age; and this is the sixth month with her that is called barren: because no word shall be impossible with God." Having, therefore, announced to the Blessed Virgin the will of God and its most extraordinary manifestation, the angel further satisfied her mind by the citation of an example, that was

<sup>2</sup>Luke I: 13, 14, 15, 18, 19, 20

then existing and was to be to her as evidence. Since neither fear nor coercion may enter into a contract, the angel fully satisfied her understanding in the entire matter. The Blessed Virgin, therefore, became a contracting party with God Himself; human nature and Divinity entering upon a union of will, the result of which brought about the Incarnate Word of God.

When Mary, therefore, gave her consent to the Incarnation, she consented to become instrumental in bringing to mankind the Messiah, through whose instrumentality the world was to be redeemed. Her consent, therefore, persevered, continuing on through the life of her Divine Son, and was present and active when she stood beneath the ignominious gibbet of the Cross. It persevered until the time when a new relationship had to be established, in which it became necessary for a new contractual relationship to become entered into, which we have called the Cross-Annunciation.

Although the nature of the first contract was such that all that is in the second is derivative from the first, nevertheless, so important is the idea of consent and free will in a contract; that, because there was a new function added in the second, it was obligatory, in the nature of the idea of free will and consent thereto in a contract, that a new contract be made which would specify the new and additional function.

Explaining the point why these two contracts are essentially one, let us say that they seem to be two when viewed from the standpoint of looking from effect to cause, and this is so because the human mentality is not strong enough to see the multiplicity of things; or, even the duality of things in their original simplicity. However, if we look at the matter and judge it from the direction of from cause to effect; then, these two things (and two contracts) are, in reality, one and united; because they are parts of the same thing; that is: the plan of salvation as originally foreordained by the will of God. In brief, the persistence of the idea that these are two instead of one is simply due to the lack of our understanding of spiritual things; for we are apt to regard all



kinds of things in the creation as being diverse; when, in reality, they come from the same source. Discussing the question in an actual, philosophical sense is also discussing it in a valid, theological sense; for, in their highest reaches, philosophy and theology become one.

The unity that is behind all things is the unity of the will of God. If we can grant this in any measure whatever, we certainly can grant it in those matters which pertain to the plan of salvation, for this is more obviously the will of God in relation to man than in any thing that can be named and described that is of the physical universe. Furthermore, that the plan of God should, at any time, vary in this all-important work, or should be subject to modification, is most unthinkable. The unity we seek to find, we shall find, as soon as we look at the matter from the standpoint of seeing it from the direction of from cause to effect, rather than from the very human and fallible way of looking at it, from effect to cause.

In both contracts, the will of God placed the propositions; and, in this way, united both with different effects; but with the same individual and one purpose. As far as Mary was concerned, the second we may deem necessary; because the Divine Will did not act without a purpose. It was necessary because the second was more comprehensive and inclusive than the first; and, in order that God's will might be definitely understood, the second contract, which is the result of our Divine Savior's redemptive work, had to be enunciated. Inasmuch as a multitude of individuals had to be included in the second, a clearer explicitness was necessary in the second than in the first; because of the fact that, in the first, all the parties of the matter were immediately aware thereof, but in the second the various parties, that is, humanity throughout the ages, must, each one in his individual progress, be made aware of the matter.

### III

A last will and testament has ever been considered a most sacred document. Its contents are generally legally formu-

lated so as to suffer no misinterpretation. Laws have been enacted in order to preserve the integrity of such a document. In order that the bequests therein stated may be justly and fully carried out, the will is probated; and, in due course of time, it is followed out to the minutest detail.

All other things in life are made secondary, but a will is the final and authoritative expression that is heeded more than aught else. It contains the specifications that are paramount to all others. It is the most sacred document in the affairs of any mortal. It is sacred not only to those who are its beneficiaries; but even to humanity itself. When a will is broken, the act of disregarding the dying wish of a benefactor becomes a scandal and is received with disapproval. Whether the will portions out an immense estate; or,

Yea, begge a haire of him for Memory,  
And dying, mention it within their Willes,  
Bequeathing it as a rich Legacie  
Unto their issue,<sup>3</sup>

it is held as something sacred; to be closely adhered to and conscientiously carried out. We are all witnesses of this; and, if we have not personally experienced the result, sooner or later, the sacredness of such an instrument will be realized, either as being the receiver or as being the giver.

Our Divine Savior made a last will and testament. How much more should this be regarded than all other wills and testaments, which, we know, are heeded. Back through the ages, His bequest on the Cross has been ever spoken of as such. St. Ambrose (d.431) speaks of this testament when he says, "Christ gave His last testament from the Cross, and John signed that testament, a worthy witness to so great a Testator."<sup>4</sup> As the beneficiary never signs a will, St. Ambrose refers not to the testament itself but to the consequences thereto. The explanation that we offer for this statement of St. Ambrose is as follows:—A will is drawn and made and signed by one party only, and the beneficiary is

<sup>3</sup>Julius Cæsar, III: II

<sup>4</sup>L. X. Exposit. in Luc., super illud: Tradidit spiritum, n. 131, t. III. col. 334



not a party thereto. In the Cross-Annunciation, the agreeing to the will of Christ was made by act and not by word; and this is signified when he says, "From that hour, the disciple took her to his own." But the matter in hand was the promulgation of the Gospel, not as a written word, but as a divine movement among men. In consequence of this, it soon became the duty of St. John to make a formal record of all that had occurred; and, in describing the incident, he did, in a certain sense, the very thing that St. Ambrose states, he signed the document with his own hand; and, by this fact, St. John holds the unique position of being the one, who by act, consummated the contract, and also the one who, by a written statement, gave record of it to the world as a Gospel. This is offered as an explanation, lest it be thought that there is any incongruity in the point that the beneficiary signed the testament, when, as a matter of fact, a beneficiary never signs a will.

This rather explicit explanation is necessary because of the peculiarities of the situation. The last will and testament of Christ as enunciated from the Cross, because of its formality, had to be at the end of His career; and, inasmuch as His earthly career ended with the crucifixion, that and that only was the appropriate moment, as St. Paul declares: "Where there is a testament, the death of the testator must of necessity come in. Otherwise it is as yet of no strength, whilst the testator liveth."<sup>5</sup> Therefore, at and to the Cross-Annunciation, which was the last will and testament of Christ, the assent thereto was contractual and the bequest thereof was testamentary.

We are referring to this matter particularly to show how well founded in the Church; and, through the precedent of the Fathers of the Church, at least by implication, is the doctrine that we are now explicitly stating. The Cross-Annunciation reads as follows: "When Jesus therefore had seen His Mother and the disciple standing whom He loved, He saith to His Mother, 'Woman, behold thy son.' After that He saith to the disciple, 'Behold thy Mother'." The last

<sup>5</sup>Hebr. IX: 16, 17

will and testament cannot be construed as figurative or allegorical. Its very nature is a positive, declarative statement. We cannot imagine that in the dying moments of our Divine Savior, He would express Himself so clearly and so precisely without meaning what He actually stated. Now, He refers to His Mother and to the beloved disciple who are standing at the Cross. He clearly states that St. John was to be son to her and Mary was to be Mother to him. "Behold thy son—Behold thy Mother." He used no modifying adjectives, but was definite and precise. It is in His words, therefore, that we find the relationship which He established: Mary our Mother, and ourselves, in the proxyship of St. John, her children. We have occasion to refer to this matter, and show that the relationship is not one of adoption; but, before we go into this and make our statement very clear, we wish to state that, although it has been frequently referred to as adoption by practically all theologians and by various ascetic writers throughout the ages, nevertheless, we do not come upon any doctrine of the Church that it is adoption, and adoption has never been held as a dogma; and, so, we are at perfect liberty to proceed with our analysis. Here we quote from Friedel on the Mariology of Newman, Page 73. "He (Newman) explains in brief the development of an idea which takes hold of the mind by its force and grows in it. A simple proposition results and in turn evolves into other propositions which were implicitly contained in the first. This deduction is not only a logical process, forming conclusions from certain clear premises, it is also what Newman calls 'metaphysical,' pertaining to man both to reason out and to feel as well.<sup>6</sup> In like manner Revelation gives certain facts to the mind which reflects upon them and in time gives expression to a judgment."

Friedel quotes Newman as follows:—"Reality and permanence of inward knowledge are distinct from explicit confession. The absence or partial absence, or incompleteness of dogmatic statements is no proof of the absence of im-

<sup>6</sup>Cf. *Ibid.* 52, sqq.



pressions or implicit judgments, in the mind of the Church. Even centuries might pass without the formal expression of a truth which had been all along the secret life of millions of souls." <sup>7</sup>

Cardinal Lepicier, O. S. M., says: "We may consider our relationship to the Blessed Mother as one of adoption only in the broadest sense and use of the term." He argues thus: "The essence of adoption is that the adoptee becomes heir of the adopter. Now the Blessed Mother is a mere human creature, possessed of nothing of herself and has no inheritance to give, but can only assist us in as far as she receives special gifts through her powerful intercession." Therefore, strictly speaking, we may conclude from his premises that the very essence of adoption is not in this relationship. The same author continues: "It is evident that spiritual adoption properly belongs to God alone, Who alone is able to make man a partaker of the spiritual inheritance, that is, of that beatitude which is solely His and which He alone enjoys by inherent right." <sup>8</sup>

If this were not true, then the force of logic creates a separation between us and the Blessed Mother that is in no way appropriate to the declaration of Christ. Adoption invariably includes the idea of foster-father, -mother, and -son; of which, to say the least, we always think as being less than the parental; and parental relationship is positively so stated in this last will and testament.

It would appear that the interpretation of the two utterances, "Behold thy son—Behold thy Mother," as only applying to the immediate situation has been overemphasized in the past, and the deductions that have heretofore been made therefrom have been exterritorially applied to the spiritual sense. When we consider that the words of Christ on the Cross commended His virgin disciple to His Virgin Mother in order that she might accept him as a son, in place of Himself, and likewise that they commended His Mother

<sup>7</sup>U. S. 323

<sup>8</sup>Tract. de B.V.M., p. 3, page 456

to St. John, in order that he might take a filial care of her, the consent, as expressed by the disciple, "from that hour he took her to his own," involves adoption.

Recognizing merely a commendation, then St. John was proposed that he might take the place of Jesus, Who was about to return to the Father. That he did so, we read in the Synod of Ephesus; that "Mary and John lived for some time together at Ephesus." It is in this narrow and immediate sense that we generally read of adoption; as, for example, Blessed Bonavalle, Abbot: "The adopted son took the place of the natural Son." . . . "*Vices filii naturalis filius accipit adoptivus.*"

It seems that at first the idea of accommodation was the one that prevailed and that later a spiritual idea came in as a general teaching. However, turning to Origen (185c-254), one of the very first writers of the Church, we see a variation of opinion since he considered Mary's Motherhood of all the faithful in this connection, and that he expressed it when writing on the words, "*Mulier, ecce filius tuus.*" "Woman, behold thy son." Origen asks the question: "Why did Jesus declare as He did instead of saying, *Ecce etiam hic est filius tuus?*" "Behold here also is thy son?" This he answers by saying: Because a perfect Christian is no longer he who lives, but Christ; now, since Christ lives in him, it is said, "Behold thy son." From this, we see that in the very first centuries of the Church, Origen shows us that Mary was to be Mother to us in a spiritual sense, being Mother of all those who were to be reborn by Christ and in Christ, her Divine Son.<sup>9</sup>

The representative personality of the beloved disciple is conceded and taught by nearly all theologians, saints and doctors, as well as by commentators and ascetical writers; especially, from the time of Rupert of Deutz in the XII century. It would seem quite evident that from the time of Rupert, all writers, more or less, fell into the habit of trying to found the later spiritual idea upon the former idea of accommodation. Hence, the incongruity of development.

<sup>9</sup>Praef. in Jo., 6, P. G., XIV, 32



As to the frequency of the words "commend" and "commendation," we may say that such use has come from the idea of accommodation, and, further, will say that the use of these words has been excessive. Since commendation means recommendation and carries with it no more than adoption, and is, in itself, extraneous to the party commended, it is outside of him and can be done without his consent.

## IV

Two utterances, bilaterally associated, comprise the last will and testament of our dying Savior, "Behold thy son—Behold thy Mother."

We all have had a mother and we perfectly understand what she is to us and what she means to us; and she, in turn, always perfectly understands what we, her children, are and what we mean to her. Never were any two other phrases ever enunciated whose relationship was at once so well understood, both by the child growing into discretion and by the philosopher familiar with abstract subtleties.

Our Divine Savior certainly intended, as He stated, to establish a relationship inherent in every child of Adam; because never was there a mother without a child, and never was there a child without a mother. It is the person we love and call our mother, and it is the person of the child she loves and calls her child. That a mother is mother of the person of her child is conceded by all theologians, and this point was amply proved above.

Because of the last appeal of Him Who was now making His last will and testament, it is meet that we go a little further into these words that so intimately and reciprocally unite us to the person of Mary our Mother, and unite her to the person of us, her children. This becomes readily understood by analogy. Our earthly mother, through parental generation, administers the human part of us, into which the soul is infused, thus forming a human being. The person of the child is a consequent of the union of the soul and body. Our earthly mother, therefore, is mother not only of the body, but of the person of her child: of the former, through

maternal instrumentality in the evolution of the fetus directly; of the latter, indirectly, as the personality is a consequence of the union.

Analogously comparing the above to Mary's Motherhood of us, you will immediately see that Mary is also Mother of our person; not as our earthly mother is mother of our person through the avenue of the body, but through the avenue of the soul; as, "that which is born of the spirit, is spirit."<sup>10</sup> Neither does the body, of itself, have personality, nor the soul, of itself, have personality; but a human being becomes a person only when the soul and the body are united. The soul is active and the body is passive. Wherefore, when the soul is created and is infused into the body, the soul actualizes a person and this is the fruit of motherhood. Now, it becomes evident that because our mother on earth is mother of us, as we are, namely: mother of the person; we can readily understand that her motherhood of us requires the union of the soul and of the body; and, therefore, requires a creative act on the part of Almighty God to give to her the blessing of maternity in the person of a child.

Our Savior's last will and testament bequeathed unto us, whom He redeemed, a Mother; and, unto the "Woman," whose other seed was now being spiritually born, He bequeathed us her children. He announced in solemn and testamentary language, and in words, the simplicity of which is evident to the child, "Behold thy son—Behold thy Mother." Mary, therefore, is our Mother.

If she is our Mother, we may not consider her as Mother of our human nature; for our earthly mother administered to us this human nature. How, then, is she our Mother? She cannot be mother of our souls, because God directly creates the soul and this involves an infinite act; but our Blessed Mother is finite and a human creature; and, therefore, could not, of herself, coöperate with a simple act, essentially infinite. Therefore, we may not say that Mary is our Mother, as being Mother of the soul.

The earthly mother in administering the human nature,

<sup>10</sup>John III: 6



does not in any wise create. Like in all animal generation, there is a natural process of successive stages in the embryological development of the fetus. The gradual development of the child under the influence of the plastic forces of nature constitutes one of the essential notes of maternity. Hence, we may say that the conception of a human being includes two simultaneous events: first, the formation of the human body from the ovum; and, secondly, the creation and infusion into the body of a spiritual soul.

We say a simultaneous event: simply, because it seems to be more in conformity with modern science to say that the spiritual soul possesses the human embryo from the moment of conception and gradually builds up the body, until the child becomes normally capable of living separate from its mother. It is evident, therefore, that the formation of the human body from the ovum is brought about through the power of nature's laws; but that the creation and infusion into the body of a spiritual soul is not brought about through the power of nature's laws; but, through Omnipotent Power effecting a union of soul and body which union constitutes the person, of which the mother is truly mother.

How, then, is Mary our Mother? She is Mother of our person through our regeneration into spiritual life. This is beautifully expressed by St. Paul, directly stating his spiritual rebirth as to his person: "I live, now not I; but Christ liveth in me."<sup>11</sup> This spiritual life, which, because of Adam's transgression, was withheld from all his descendants, with the sole exception of Mary, is imparted to us through "water and the Holy Ghost;" and this impartation is the birth of the spirit.

Clearly does our Divine Savior explain this to Nicodemus, "Amen, amen I say to thee, unless a man be born again, he cannot see the kingdom of God." Nicodemus saith to Him: "How can a man be born when he is old? can he enter a second time into his mother's womb, and be born again?" Jesus answered: "Amen, amen I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter

<sup>11</sup>Gal. II:20

into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the spirit, is spirit. Wonder not, that I said to thee, you must be born again." <sup>12</sup>

The same Divine Authority said at the closing of His earthly life, as He had told Nicodemus in that same interview, "And as Moses lifted up the serpent in the desert, so must the Son of man be lifted up: that whosoever believeth in Him, may not perish; but may have life everlasting." <sup>13</sup> It was when He was lifted up on the Cross that He made His last will and testament, and solemnly declared the reciprocal relationships, filial and maternal, "Behold thy son—Behold thy Mother."

The foregoing interview with Nicodemus brought from the lips of our Divine Savior the incontrovertible fact that we must be spiritually born again. This spiritual rebirth is brought about by the infusion of sanctifying grace. If Mary is our Mother, and our Savior did so declare her to be, then she is verily our Mother, because she imparts to us the life of the spirit.

Imparted to us through the merits of Jesus Christ in the process of our redemption, this spiritual life, Mary being a coefficient cause in the impartation thereof, justifies the reciprocal relationship brought about by her consent and our consent at the foot of the Cross; and, thus, this spiritual life makes Mary truly our Mother through whom we became born of the spirit.

"Being born again not of corruptible seed, but incorruptible, by the word of God who liveth and remaineth for ever. For all flesh is as grass; and all the glory thereof as the flower of grass. The grass is withered, and the flower thereof is fallen away. But the word of the Lord endureth forever. And this is the word which by the gospel hath been preached unto you." <sup>14</sup>

This spiritual life on earth incorporates us with Jesus, our Brother; with Whom, we form but one spiritual being, re-

<sup>12</sup>John III: 3-7

<sup>13</sup>John III: 14, 15

<sup>14</sup>1st of St. Peter I: 23, 24, 25



ceiving from Him, as members from their Head, all that appertains to the formation in us of Christ. We quote St. Augustine: "She is spiritually the Mother not indeed of our Head, that is the Savior Himself, from whom rather she is spiritually born . . . . . but the spiritual Mother of His members, that is ourselves, because she coöperated in love towards the birth of the faithful Christians in the Church, who are the members of that Head; bodily she is truly the Mother of that Head."<sup>15</sup> Mary, then, when consenting, first to become the Mother of Jesus; and, at His death, when redemption was wrought, consenting to the bilateral proposition of her dying Son, became the Mother of all who are to form part of Christ's mystical body. When our Blessed Mother gave her consent in the presence of the angel Gabriel, the will of God and her will united. The proposition being mutually agreed to, the Word was made flesh. Both the will of God and the will of Mary sealed the contract; and, thereby each became an integral part thereof. This union of wills predisposed Mary as our Mother; for, when the purpose of this contract was fulfilled, it was only then; and, not till then, that we became the redeemed. In order that Mary's Motherhood (it being always conditionally left to her free will, a feature in God's dealing with mankind) might be definitely and actually extended into a larger circle embracing mankind, it seemed most fitting, because of this inclusion of sons and multiplication of her children and her duties thereto, that this widening of her maternal circle should have a contract embracing those new children who were to be spiritually born in her charity. Wherefore, in consenting to become the Mother of Jesus, she, at first, predisposed herself to become the Mother of all who are to form part of Christ's mystical body, and, later, did so become actualized when she consented to become the Mother of St. John, our representative. In this way, she coöperated in our spiritual birth; and, since this is effected by sanctifying grace, we are of her in our spiritual life.

Furthermore, we are born to God by the removal of

<sup>15</sup>De Virg., c. 6

original and actual sin. The grace that removes this contamination between God and ourselves is sanctifying grace. This sanctifying grace, because of the place that Mary holds in our redemption and because God has so ordained by actually making us her children as the last and final act of our redemption, comes through the hands of the Blessed Mother. When this grace is poured into the soul, the spiritual birth takes place and makes the person of the redeemed child a spiritual child of God. Wherefore, since this incipient grace is bestowed upon us through our Blessed Mother and thus makes us children in the spiritual and supernatural order, Mary is, therefore, truly our Mother. Also, since all the blessings and fruits of the redemption are given to the human race; and Mary is the co-parent and coefficient means of the gift, being thus united contractually with the will of God in the first annunciation, and so pronounced; and, again, so pronounced at the Cross to be in a relationship reciprocally filial and maternal, she is truly our Mother. As the final legacy of Christ to humanity, Mary is placed in that affectionate and maternal relationship as the Mother of our person, affecting us and our personality directly; and, in the same way as our earthly mother, with this one difference: that our Mother on earth is mother "of the flesh" and our Mother in heaven is Mother "of the spirit." In this way, the Cross-Annunciation further proves Mary's unique co-parentship and joint function in our redemption and that she is our Mother.

We have said that Mary bore us not of the flesh but of the spirit; and, upon this point, we have referred to the interview of Christ and Nicodemus, calling attention to the statement: "that which is born of the flesh, is flesh," and, also, to the statement: "that which is born of the spirit, is spirit."

However, inasmuch as those who were and who are to become the spiritual children of Mary were all included at the time of and in the Cross-Annunciation; and, whereas, it is also the function of Mary's Motherhood to develop these her children in the spiritual life; and, whereas, this development is precisely the same as is designated by Scripture as



being the work of the Holy Spirit; and, whereas this Motherhood of Mary is a continuing function, it is evident that this continuing function of Mary's Motherhood is of and by the Holy Spirit.

Furthermore, we quote St. Thomas upon the twofold nature of sanctification; "sanctification is twofold: that of adults who are sanctified in consideration of their own act; and that of infants who are sanctified in consideration of, not their own act of faith, but that of their parents or of the Church. The former sanctification is more perfect than the latter: just as act is more perfect than habit; and, 'that which is by itself, than that which is by another'."<sup>16</sup> And we note that the Motherhood of Mary, as instituted at the Cross-Annunciation, was then as for infants in regard to those who in time should thereafter acknowledge themselves to be her children; and, in this, we see not only the work of the Holy Spirit, as already stated, but we also see that such are the suitable recipients of Mary's maternal care and solicitude.

Not only is it in giving birth that the mother exhibits the functions of motherhood. It is rather in the duties that follow: to nurture, to foster and to strengthen her children in their bodily health and perfection, so that they may become a source of joy. In an analogous way is the Virgin Mother solicitous for us. This is beautifully described by St. Aelred; previously quoted, that "She is truly our Mother of whom we are born, by whom we are nourished, through whom we grow. We are born of her, not into the world, but to God; we are nourished by her, not with material food, but with the food of which the Apostle<sup>17</sup> speaks when he says: 'As unto little ones, I give you milk to drink, not meat,' through her we grow, not in strength of body, but in virtue of soul."<sup>18</sup>

"Shall not Sion say: This man and that man is born in her? and the Highest Himself hath founded her. The Lord

<sup>16</sup>Aristotle, *Phys.* viii. P. III. Q. 34, A. 3

<sup>17</sup>I Cor. III

<sup>18</sup>Aelredus Abbos. *serm.* 1 de Nativ. B.V.

shall tell in His writings of peoples and of princes, of them that have been in her. The dwelling in thee is as it were of all rejoicing."<sup>19</sup> The Fathers explain this prophecy that the first Man (in the words of David, just quoted) Who is born of Mary is the God-man, Jesus Christ; since, "the Highest Himself hath founded her;" and the second man signifies the children of God and of Mary, their Mother.

Blessed De Montfort says: "If Jesus Christ the head of man is born of her, the predestinate, who are the members of that Head, ought also to be born in her."<sup>20</sup>

Pope Leo XIII says: "The eternal Son of God having been made man inclines Himself to mankind; Mary, indeed, assenting and conceiving of the Holy Spirit."<sup>21</sup>

Pope Pius X (in his encyclical, *Ad diem illum*) declares that because of the "community of will and suffering between Christ and Mary she merited to become most worthily the Reparatrix of the lost world and Dispensatrix of all the gifts our Savior purchased for us by His death and by His blood." Evidently this "community of will and suffering" means naught else than the Will of God and the will of Mary sealed in the union both at the beginning and at the end of Christ's redemptive work.

Concluding this section of our thesis, we quote Rev. Joseph H. Stewart from his fifth essay on the position of Mary in Catholic Theology, "that as at the Incarnation it was His will, for her honor and our good, that God's decree should be placed before her, and that under the influence of His grace she should make the act of choice by which that decree was fulfilled, should herself choose the will of God and fulfillment of His decree: and as at the foot of the Cross He willed that she should stand by, and choose again, with breaking heart, the fulfillment of His will and our salvation, so now in heaven equally, for her honor and our good;

<sup>19</sup>Psalm LXXXVI: 5, 6, 7

<sup>20</sup>True devotion, page 18

<sup>21</sup>Filius Dei aeternus sese inclinat ad homines homo factus; assentiente vero Maria et concipiente de Spiritu Sancto.—Juncunda semper; t. 4, p. 120 . . . aperte his innuens ipsam Incarnationem atque Redemptionem nostram ab hoc Virginis consensu fuisse dependentes. J. Bittremieux



He wills that she should view in the beatific vision the various graces that He wishes us to have, and by the choice of her Mother's heart choose them for us too. That as He made it that we owe to her consent, which He knew infallibly would be given, our salvation in the first instance, so now, for her honor and our good, He wills that the graces which make that salvation a fact, we should also owe, as they come, to her consent, which she infallibly gives when she sees that He wants us to have them."<sup>22</sup>

May our hearts ever be filled with the warmth of filial affection; and, at all times, now and at the hour of our death, may we call upon Mary, as a child calls upon its mother, to bless us, to nurture us, and to lead us through this earthly life unto her other Son, of whom we become brothers through the same Mother.

## V

We have shown, in a formal manner of reasoning, the relationship between the Virgin Mother and ourselves; and, as this is presented to the reader's mind, there may be a very large picture in front of him without his being able to recognize contrasts and details. In order to make our ideas more distinct and enable the reader to grasp the contrasts and antitheses which are in the situation, we wish to call to his attention the following propositions.

Having set forth our views on the Cross-Annunciation, let us discuss the relation between the two annunciations. In the first place, they are both parts of the same unity; the plan of salvation, and, having to do with the spiritual order, they both are conducted in accordance with the freedom of the will. The first is introductory in that it brings Mary into relationship with the plan of salvation, and the second is concluding in that it brings to Mary her official position as our Mother. The second is not, as such, implicit in the first nor is the function of Mary as named in the second implicit in the first. They are both implicit in the plan of salvation and their relationship is that of introduction and

<sup>22</sup>The Greater Eve, Page 132

conclusion, the second being the climax and the finality of the entire matter. The manner in which Mary came into the two relationships is the same in both instances. In both, it was by appointment and presentation, confirmed by the event in time and place; and, in accordance with her own freedom of choice.

In all of this, the reader will please observe that the Angelic Annunciation, which hitherto has dominated the theological mind, is simply introductory to the Christian era, and the reader will also notice that the Cross-Annunciation is the culmination of the presentation of the Gospel in the Person of Jesus Christ. A contrast exists between these two, although they together are of the utmost unity; and inasmuch as the first was introductory and the second was concluding, it necessarily must be that the second is the climax; and, in itself, includes all that was implied by the first. It also includes the proposition of contractual relationship, belonging to both, which we are now setting before your attention.

The following contrasting propositions will better bring to light the essential nature of what we are discussing:

Through the Angelic Annunciation, Mary formally becomes the Mother of Jesus. Through the Cross-Annunciation, Mary formally becomes the Mother of mankind.

It is one thing to be the Mother of Jesus. It is another thing to be the Mother of mankind.

In the first, the relationship established is between God and Mary. In the second, it is between Mary and mankind.

In the first, the angel makes the proposition and is the delegatory witness. In the second, Jesus makes the proposition and is Himself the Witness.

In the first annunciation, her Divine maternity is explicit and her maternity of us implicit. In the second annunciation, her maternity of us is explicit and her Divine maternity implicit.

In the first annunciation, which is a contract, she became Mother of Jesus. In the second annunciation, which is a contract, she became Mother of us.

In the first contract, the Word was made flesh. In the



second contract, we were born "of the spirit."

In the first contract, we were not yet redeemed. In the second contract, we are the redeemed.

In the first, she acquired eligibility. In the second, she acquired function.

The first annunciation extends over the earthly life of the Incarnate Word until death. The second annunciation is only made at the death of the Redeemer and extends over the redeemed.

In the first annunciation, the angel spoke only of the Divine Maternity. In the second, Jesus spoke only of the spiritual maternity of us.

The first had Mary's consent, and the second had both the consent of Mary; and, by proxy, our own consent.

The first announced Mary primarily and solely the Mother of Jesus. The second announced Mary primarily and solely the Mother of us.

The first begins the work of redemption. The second closes the work of redemption.

The first gives Jesus to us. The second gives Mary to us.

The first emphasizes the earthly career of Jesus. The second emphasizes our spiritual life.

The first fulfills the promise of the Redeemer. The second fulfills the promise of the "Mother of the living."

The first relates to Christ, our Redeemer. The second relates to us, the redeemed.

In the first annunciation, there was one relationship announced: Mary the Mother of Jesus, and Jesus the Son of Mary. In the second annunciation, there was one relationship announced between Mary and us, and between us and her.

In the first, there was a correlation effected; Jesus and Mary becoming correlative reciprocals. In the second, there was likewise a correlation effected, Mary and we becoming correlative reciprocals.

The first annunciation was anticipatory of the second, and the second was consequent of the first.

In the first annunciation, the angel announced: "Behold

Thou shalt conceive in Thy womb, and shalt bring forth a Son; and Thou shalt call His name Jesus." In the second, Jesus announced to Mary, "Behold thy son," and to the disciple, our representative, "Behold thy Mother."

In the first annunciation, we must believe the angel. In the second annunciation, we must believe Jesus.

In the first annunciation, Mary consented to what God propounded through the angel. In the second annunciation, Mary and John consented to what God propounded, as spoken by Christ Himself.

In the first annunciation, Mary is our Mother by inference only. In the second annunciation, she is our Mother by positive declaration.

The first annunciation announces our redemption; the second annunciation its final results.

The first annunciation is God's greatest Gift to humanity. The second is His last will and testament, the greatest Gift next to Himself.

The first annunciation makes Mary the Mother of the Divine Son. The second annunciation makes her Mother of the redeemed.

In the first annunciation, Mary brought spiritual life into the world; but it was only in the second annunciation, and not prior to it, that she could have become and be announced our Mother.

The first annunciation proved that Jesus is a real Son of Mary. The second annunciation proved that Mary is a real Mother of us, as our Savior stated.

If the first annunciation is essential in order to know that Christ was born of Mary, so is the second essential in order to know that Mary is our Mother; not merely that she is a Mother to us, which would be mere adoption.

If every fact must have the circumstances of time, place and witnesses; as, for example, the Angelic Annunciation, where the Divine Maternity was announced; so, also, must the second annunciation have the circumstances of time, place and witnesses to make it a matter of attested fact. The first was, therefore, essential in establishing the Divine



maternity and the second was, likewise, essential in establishing the special maternity of mankind.

It was fitting that the angel, as St. Thomas says, should announce the Divine maternity. It was equally fitting that our Divine Savior Himself should announce His Own Mother's spiritual maternity of the children whom He redeemed.

As the first had the emphasis of an angel's presence, and is called the Angelic Annunciation, and had its place at the beginning of this entire matter; suitably, and, as a conclusion, the second had the Savior Himself as the Announcer as a climax to the entire matter.

## VI

We now return to Scripture for a further substantiation of our statement. We related in a previous chapter how our Divine Savior went to Jerusalem and tarried at Bethesda and cured the infirm man who had been awaiting the movement of the waters for eight and thirty years; how our Divine Savior, it being the Sabbath, healed him; and, from this point of vantage, this bema, it being the second year of His public life, told the doctors and canon lawyers of Judaism that He was the Son of the living God. After His remarkable dissertation that He was the promised Messiah, He concluded by saying to them: "There is one that accuseth you, Moses, in whom you trust. For if you did believe Moses, you would perhaps believe Me also; for He wrote of Me. But if you do not believe his writings, how will you believe My words?"<sup>23</sup>

The commentaries on Scripture are unanimous in the opinion that our Divine Savior here referred to the prot-evangelium: "I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel."<sup>24</sup> This first promise

<sup>23</sup>St. John V:45-47

<sup>24</sup>Gen. III: 15 (*Ipsa*, the woman; so divers of the Fathers read this place, conformable to the Latin; others read it, *Ipsum*; i.e., the seed. The sense is the same; and, it is by her Seed, Jesus Christ, that the woman crushes the serpent's head.

which God made to man, of the Redeemer, likewise contains the coefficient part that a woman was to play in the restoration of fallen humanity. In this prophecy, there is a dual promise: the one, a Savior; the other, a Woman;—both are associated as co-factors in the economy of the redemption.

The personality of the "woman," prophetically mentioned in conjunction with our redemption and thus co-efficiently associated with the Redeemer, is none other than Mary, our Mother. The Doctors and Fathers of the Church are profuse in attributing the "Seed," mentioned in this protevangelium to our Divine Savior; and that the "Woman" is none other than the Virgin Mother; who, in time, was to conceive and give to the world this Seed Divine as the blessed Fruit of her womb. To say that Mary was, therefore, to coöperate in the plan of redemption is feasible.

Now, it is evident, as we shall see; that, in order that Mary might be constituted in the capacity of Coöperatrix in our spiritual rebirth, she had to be invested with a dual motherhood. This dual motherhood; first, as Mother of our Savior in the flesh, was brought about by the Angelic Annunciation; when she, by consent, contractually united her will with the will of Almighty God in Gabriel's delegatory presence; and, second, as Mother of the redeemed, when she, likewise by consent, contractually united her will with the will of the disciple, our representative, in the presence of her Divine Son Himself at the Cross-Annunciation. This dual Motherhood, preordained by Providence, becomes strikingly evident as we read the prophecy: "I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel."<sup>25</sup>

Turning our gaze from beneath the Edenic tree to the infamous tree of the Cross, we see the Blessed Mother standing, not merely as though she were solely the Mother of her dying Son, as any other mother could have witnessed the event; but we see her standing there also in another capacity; as the "Woman," through whose motherhood, the

<sup>25</sup>Gen. III: 15



Redeemer of mankind had come and is now suffering His efficacious and expiatory sacrifice for our spiritual regeneration and soul rebirth.

At this awful hour, when the very heavens and earth were at tension, our Divine Savior, with Divine purpose and forethought, spoke in His capacity of being the promised Messiah and significantly and purposefully addressed her as the "Woman," as now she is understood to be.

It was in Eden and in sin's contamination, that God gave the first prophecy to our first parents of a coming Redeemer. This He did when He spoke to the Devil, incorporated in the form of a serpent, "I will put enmities," etc. It is on the hill of Calvary when the time is at hand; the fulfillment of this promise has now come to pass. Jesus, our Redeemer, in the Person of the "Seed" of the "Woman" is now crushing the head of the "serpent." But that the Scriptures might be fulfilled, as also the words of Christ Himself, mark the catastrophe that simultaneously takes place. The "serpent" crushes the head of the "Seed" in that Christ, our Divine Savior, dies through the very manifestation of the Sacred Manhood through which we were spiritually born.

The "Seed," the Savior of the world, looks down from the height of the Cross upon His Mother, the "Woman" whom the oracle had already pointed out to posterity, both as the Mother of the Messiah and the new Eve, or "Mother," of all those who are to be reborn into the spiritual and supernatural life. Therefore, the last will and testament, embodied in the Cross-Annunciation, with its inherent Contract Divine, announcing the maternal and filial kinship to His Mother, "Woman, behold thy Son," and, to the disciple, "Behold thy Mother," must be interpreted, as it was declaratively and unmistakably and most solemnly announced, that Mary henceforth is to be spiritually and supernaturally, yet truly and actually, the Mother of the "seed" of whom St. John writes, "The Woman and the rest of her seed, who keep the commandments of God and have the testimony of Jesus Christ."<sup>26</sup>

<sup>26</sup>Apoc. XII

Harken! The crimson lips of the Messiah quiver in agony; and, from them, comes His last will and testament, framed in contractual and testamentary form, gathering all the faithful who are all included on Calvary's mount. Beautiful are the words of St. Bernardine of Siena: "The Blessed Virgin Mary standing beneath the Cross, suffered all this for us, and thus became our Mother, and was declared to be such by Her Crucified Son Himself."<sup>27</sup>

Having consented to God's will and to what He propounded through the angel, the Word was made flesh. How Mary coöperated in the Incarnation and how she supplied her "most pure blood" as St. Thomas states, has been explained previously.<sup>28</sup>

As her son, our Lord and Savior, Jesus Christ, was Mary's very own. Yea, never was a son closer to a mother; because, never did a mother, before or after, wholly supply the human nature, as did Mary supply the human nature of our Lord and Savior, Jesus Christ. Truly was His Flesh her flesh; truly was His Blood her blood; the Sacred Blood He shed as the price of our debt. *Caro Jesu caro est Mariæ*, as has been attributed to St. Augustine, "the flesh of Jesus is the flesh of Mary." And this Fruit of her womb which she resignedly offered, this better part of herself which she sacrificed for our redemption, her loving Divine Son, all fashioned from her most pure blood, to which the Divine nature was united through His personality, and whom she loved far more, yea, well may we say, infinitely more than she loved herself, she offered completely. This immolation of Him was truly a holocaust of herself, greater far than if she had borne it in her own person, suffering more than she would have suffered, because of Him, who was the Lamb of slaughter. With this fact firmly impressed on our minds and hearts, we clearly understand how Mary, as our Savior's Own Mother, did coöperate, coëfficiently and effectively in our redemption.

Coming back to the protogospel, we see that this prophecy

<sup>27</sup>Serm. 61, Art. 3. c. a.

<sup>28</sup>Chapter, Cross-Annunciation, Art. IV



not only refers to Mary as our Savior's Mother, but it likewise refers to her as our Mother, the Mother of the redeemed. Granting that, in a primary sense, the prophecy refers to the Savior of the world, it, nevertheless, implies more than that; and, in the second sense, which is inclusive and so intended by God, even as in the first and principal sense, it refers to the "Seed" of the "Woman" taken collectively, and includes those who were to be the redeemed.

Here, we may refer to the Angelical Doctor; that "God produces His effects through secondary and created causes, and draws to Him those that are farther from Him by the instrumentality of those that are nearer."<sup>29</sup> This is borne out not only in the order of nature; but, also, as Scripture teaches, in the order of grace and in the whole scheme of Christianity and the Church.

All God-given offices bring with them God-given prerogatives; and, should Mary's place as Mother of God and Mother of mankind (which is the highest position any creature can possibly possess) fail to carry with it prerogatives commensurate with that position? Christ Himself went down to Nazareth and was subject to her and she received God-given charge of Him; and, as we shall see in the next chapter, it cannot be objectionable to say that He has conferred such office upon her that she is to bestow ministrations unto His brethren.

This becomes all the more evident when, in the Apocalypse, written by St. John himself who stood with Mary beneath the Cross, we read of "the Woman and the rest of her seed, who keep the commandments of God and have the testimony of Jesus Christ." This further elucidates the meaning of the prophecy, that the "Seed" of the "Woman" is opposed directly to that of the "serpent," namely, the Devil; "I will put enmities," etc.

The serpent's "seed" is sin and those in sin are here understood as of his issue. Since the "Seed" of the "Woman" represents both the Redeemer and us, the redeemed; and, since Mary is the "Woman," she must

<sup>29</sup>Contra Gent. iv. IV

necessarily be the Mother of both; both statements being declarations of the prophecy, and both being declared, accomplished and fulfilled; first, by the angel at Nazareth; and, secondly by Jesus Christ Himself on Calvary. Now, even if the seed of the woman should not be used in an identical sense, that is:—Mary in her relation to Jesus Christ physically, but in another relation, that is: as referring to us, her children, spiritually; we should take cognizance of the fact that, in the same prophecy, the “seed” is to be taken in one sense, when said of the “woman;” and, again, in a different sense, when the word is said of the serpent. Wherefore, we may conclude from the above that, according to the prophecy, Mary was to be a factor in our salvation, both as the real Mother of the Redeemer; and, also, as real Mother of us, the redeemed. This Divine Promise was fulfilled by the “Seed” of the “Woman,” Jesus Christ, our Lord and Savior; both at the beginning of and at the end of His redemptive work. First, coming among us through the efficacy of the Angelic Annunciation as the Son of Mary, the “Seed” of the “Woman;” and, again coming at the consummation of the redemption, the seed is secondarily considered as the offspring and issue of His redemptive work, it being pronounced from the Cross by the Redeemer Himself, that Mary is our Mother, and that we are her children; the first Motherhood Divine being physical and human on Mary’s part; the second Motherhood being wholly supernatural, spiritual and of grace. This is the motherhood spoken of in the prophecy and confirmed at both the Angelical Annunciation and the Cross-Annunciation, as previously shown; and this double confirmation proves Mary’s dual maternity.

We shall now compare this twofold motherhood, one with the other in the order of time. This will enable us to understand more comprehensively her Motherhood of God and her Motherhood of mankind.

Her coöperation in our redemption is inherent in her Divine Motherhood, because what essentially predisposed her for the one necessarily predisposed her for the other.



Her Motherhood of us initiated in her Motherhood of God; and what qualified her through grace for the one, qualified her also for the other. We may, therefore, say with all truth that her coöperation in our spiritual rebirth began when the Word became Incarnate within her.

This being true, as stated above, we may not say that she could formally coöperate in bringing about our salvation, as the Mother of our Redeemer, before having Him. Neither could she coöperate in the spiritual rebirth of us, the redeemed, as our Spiritual Mother, before bearing us. It was not on Calvary, but in the little town of Nazareth that she became our Savior's Mother. And it was there, in the same village of Nazareth, that she began her mission as the Mother of our Redeemer in behalf of us, who were to be the redeemed; but she was not consecrated formally by contractual union as our Spiritual Mother at Nazareth. As has been already stated, a mother can only begin to exist as a mother when a child begins to exist as a child. Neither could Mary have spiritual children before these children began to exist as such, for their existence was not brought about until the hour when she stood beneath the Cross on Calvary; and, as the foretold Woman, the Seed Divine pronounced her the Mother of the redeemed. Thus she, who bore us through Divine Contract, fulfills the promise of the protogospel; when St. John writes of "the woman and the rest of her seed, who keep the commandments of God and have the testimony of Jesus Christ."

This is why Jesus, our Savior, waited and pronounced her our Mother in the process of our final regeneration, and committed us to His Own Mother to be her children and to be His brothers. Wherefore, we may state that Mary, through the Incarnation itself, became ours in an anticipatory manner; because her Divine Motherhood, which gave to her the future opportunity of actually bringing us forth on Calvary's mount, prospectively included within it our regeneration into spiritual life. Only and in this sense did she become our Mother by becoming the Mother of our Divine Savior. Hence, it follows that her Motherhood of us is

rooted in and grows out of her Motherhood Divine: that she was not to bring us forth spiritually and actually her spiritual children before bearing us beneath the Cross. This leads us to the inevitable conclusion that, in the economy of our regeneration, Mary became our Mother and bore us spiritually and supernaturally in the agony that enshrouded Calvary. The Fathers of the Church are in harmony with the teaching that Mary bore us in agony of soul and mental travail in the bearing of "the rest of her seed, who keep the commandments of God, and have the testimony of Jesus Christ."

The essence of maternity is conceiving, bearing, and nurturing children; and the same functions must be verified spiritually in Mary. If this were not a fact, then Mary's Motherhood of us would be merely a suppositional title; such a misnomer would be a direct contradiction of the bilateral utterances of our dying Savior, when He pronounced the relationship of Mother and son. Mary is, therefore, our Mother, "of the spirit," spiritually and supernaturally; so consecrated by Divine contract and is truly our Mother. Furthermore, she must necessarily be a real, true, coöperative agency, maternal and affectionate; in producing, nurturing and developing her children "of the spirit," spiritually, even as our earthly mother is in producing, nurturing and developing us "of the flesh," physically.

Were this not the case, then the Divine Contract would be devoid of maternal and filial relationship; and our Lord's dying words, His last will and testament, be superfluous and incoherently repetitious. We must, therefore, state that, in the Divine economy of our redemption, Mary is to us what she was and is to her Divine Son Himself; which means that she is to us true Mother, even as she is to Him; with the one difference, however, that to us she is Mother "of the spirit" by the fact of giving to us the life of grace; she being the Mother of grace. The angel said, saluting her: "Hail, full of grace," and, our Divine Savior said when He died and bore us to life, "Behold thy Mother."



## CHAPTER VII

### “Woman, Behold Thy Son”

#### I

IT IS a part, and a necessary part, of our thesis to maintain that the word “Woman,” as used by Christ, was so used by Him because it designated, as could no other word, the exact position that Mary holds in the plan of our salvation. Instead of apologetically explaining, as has been done by others, we are maintaining that it is a word of dignity and honor and official position.

If we approach the subject without preconceived ideas and without being familiar with its discussion, we could not but wonder how any other interpretation could have been made, or how any other thought on the subject could have occurred. In order to come to this matter, it seems necessary for us to get a realization of the complete story just as it occurred; separating ourselves, for the time, from those extraneous things which have been gratuitously added.

It seems that the reality of this story was missed by failing to remember the human side, and that Christ went down to Nazareth and became subject; and, that, logically, and necessarily, this subjection continued until another period of His life came in its proper order; and this other period was that of His public ministry; and the time of transition was at Cana of Galilee; and the one and suitable person to officiate in this change of status was the Mother of Christ herself, who, it is our thesis to show, was at that moment, not only Mother; but, in the change of function, was officially “Woman,” and was, therefore, with propriety and dignity so addressed.

A complete mental grasp of this greatest of all her titles, “Woman,” is required. And, therefore, we shall study this inspired word, which is so intimately associated with the

"Word" (Logos), and which has such an important; yea, we may say, integral part in the plan of salvation.

The new testament is the fulfillment of the old testament; the old was the shadow of which the new is the substance. In the new covenant, God remedied the evil brought upon us by the fall of our first parents. This was foreshadowed in the old which was, in itself, powerless to rectify the wrong; for "as by one man sin entered into this world, and by sin death; . . . by the grace of one Man, Jesus Christ, [grace] hath abounded unto many. . . . For as by the disobedience of one man, many were made sinners; so also by the obedience of One, many shall be made just."<sup>1</sup> Our Divine Savior was able by the dignity of His Person to set aside Adam, the first head of the human race. He became our Head; and, in that capacity, by an act of obedience, "being obedient unto death, even unto the death of the Cross," was able to "blot out the handwriting of the decree that was against us."

The antithesis as expressed in the protevangelium, "I will put enmities between thee and the woman, and thy seed and her seed,"<sup>2</sup> is fully carried out. Over against Adam is set the new Adam, Christ. Over against the tree of knowledge of good and evil, is set the tree of the Cross. Over against the children of Adam who inherit the sin of Adam, are set those who are born again in Christ by "water and the Holy Ghost," becoming partakers of the divine nature, being made heirs to the kingdom of heaven and co-heirs with Christ and the brethren of Jesus. Furthermore, instead of Eve stands Mary, who is called the second Eve; and what Eve was in the fall of mankind, Mary is in the restoration of mankind. Almighty God willed that as a man and a woman had coöperated in our fall; so, in like manner, a Man and a Woman should coöperate in our redemption.

Our redemption comes from Christ, and it comes from Him alone. He Himself is God and no other being than the "Word by whom all things were made" could refashion the beauty of His handiwork. There was no other than our

<sup>1</sup>Rom. V

<sup>2</sup>Gen. III:15



Divine Savior, Jesus Christ, who could have rendered satisfaction for sin, because the malice of sin is infinite; and, in this, that its insult is against the infinite majesty of God; Christ being the only one of infinite dignity to repair with condign satisfaction the consequences of Adam's fall. No other than the Great High Priest and Mediator between God and man, Who is both God and Man, could have merited and fulfilled Divine and human satisfaction.

But He, Jesus Christ, the Seed Divine, comes to us as the Seed of the Woman. Because the first woman sinned; and, by her sinning drew the first man to sin; by the grace of God and through His Edenic ordination, must another Woman draw the second Adam, Jesus Christ, by His love for mankind from the bosom of the Father to her own bosom that He might redeem the world.

That the Woman of the First Gospel, as it is often called, was Mary, the Mother of God, is a teaching that goes back to Apostolic times. Even the teachings concerning the dual nature of our Divine Savior, Jesus Christ, and of the Blessed Trinity, which lie at the very foundation of Christianity, were longer in the process of development than was the teaching that Jesus and Mary were the parties foretold when the angel spoke to the serpent, of "enmities between thee and the woman, and thy seed and her seed."

St. Irenæus (120-202), who received the knowledge of his faith from St. Polycarp, St. John's own disciple, and who represents both the east and the west, being born in Asia Minor and being Bishop of Lyons from 178 until his death, speaks as follows: "The knot of Eve's disobedience was loosed by the obedience of Mary. For what the virgin Eve bound fast through unbelief, this did the Virgin Mary set free through faith."<sup>3</sup> Elsewhere, speaking of our Divine Savior, he says: "making a recapitulation of that disobedience which had occurred in connection with the tree, through the obedience which was upon a tree; and, as the former Eve did disobey God, yet the latter was persuaded to be obedient to God, in order that the Virgin Mary might become the

<sup>3</sup>Adv. Haer. iii, 22-4

advocate of the virgin Eve, and thus as the human race fell into bondage to death by means of a virgin, so is it rescued by a virgin; virginal disobedience having been balanced in the opposite scale by virginal obedience."<sup>4</sup>

St. Justin, who was born in Symaria (103), and traveled in Greece, Egypt and Italy; and who was martyred in Rome; likewise speaks of the antithesis of the protevangelium, saying: "Our Lord became man by the Virgin, in order that the obedience which proceeded from the serpent might receive its destruction in the same manner it derived its origin." Further, he says: "And by her has He been born by whom God destroys both the serpent and those angels and men who are like him, but works deliverance from death to those who repent of their wickedness and believe in Him."<sup>5</sup> In this way, we might continue to quote passages from Tertullian (150-220), and other writers of the first centuries down throughout the years of the Church; but suffice to quote St. Augustine, who puts it thus: "Therefore, if evil comes from woman, so does good; for if we have fallen in Eve, we stand in Mary. We were given up to slavery through Eve and are made free through Mary. Eve took away our immortality, Mary brought us eternity. Eve caused our condemnation through the apple of the tree, Mary wiped it out through the mystery of the tree, because Christ hung on it as its Fruit." Later, in this article of St. Augustine, he says: "Eve is mother of the human race, Mary the author of our salvation. Eve formed us, Mary strengthened us. We multiply every day through Eve, we reign eternally through Mary. We are borne down to earth through Eve, and we are raised to heaven through Mary."<sup>6</sup> And St. Jerome most beautifully epitomizes our subject in these words: "Through Eve came death, through Mary life."<sup>7</sup>

We shall here cite the teaching of a few of the recent Pontiffs, that "the Woman" spoken of by God to the serpent

<sup>4</sup>Adv. Haer. V, 19-1

<sup>5</sup>Dial. Tryph., c. 50

<sup>6</sup>Nova Pat. Bibliotheca tom. i, p. 1

<sup>7</sup>Translation of the three quotations above taken from J. H. Stewart



is by them recognized as none other than Mary. Pope Pius IX says: "The bond between the Virgin and Christ is indissoluble making her as one with Christ to carry into effect enmities against the deadly serpent and completely to triumph over him."<sup>8</sup>

In his encyclical of September 12, 1897, Pope Leo XIII writes: "There, when the ages first began to unroll, the progenitors of humanity having fallen into fault and universal posterity having been infected with the same disgrace, (the Virgin Mary) was constituted a pledge of the peace and welfare destined to be restored."<sup>9</sup>

Pope Pius X says: "Hence, however often in Holy Scripture there is prediction concerning grace in the future for us, almost as often is the Savior of mankind united with His most holy Mother. . . . certainly, Adam saw Mary crushing the head of the serpent; and he held back the tears that the curse was causing to come to his eyes."<sup>10</sup>

We shall close our quotations on Mary's association to this First Gospel by the words of Cardinal Billot, written in Rome in 1927: "Generally, it must be held of the Blessed Virgin that in the order of regeneration she holds that position which Eve held in the order of perdition. For, since we are taught by the Oracle of Genesis that the order of the whole plan of our redemption must be said to consist of a certain reversal against the devil, inasmuch as everything which the devil had devised for the ruin of mankind, has, on the contrary, been disposed by Divine Providence to serve for man's salvation. Hence, it follows that to the new Adam, that is, to Christ, there should be joined by an indissoluble

<sup>8</sup>Pope Pius IX, in his *Bulla Ineffabilis*: "Vinculum inter Virginem et Christum esse indissolubile, ipsam una cum Christo contra venenosum serpentem inimicitias exercere ac de ipso plenissime triumphare."

<sup>9</sup>Ubi volvi primum coepere sæcula, lapsis in culpam humani generis auctoribus infectisque eadem labe posteris universis, quasi pignus constituta est instaurandæ pacis ac salutis.—Augustissimæ Virginis Mariæ; t. 5, p. 166-168

<sup>10</sup>Hinc porro in Scripturis sanctis, quotiescumque de futura in nobis gratia prophetatur; toties fere Servator hominum cum sanctissima ejus Matre conjungitur. . . . Mariam utique, serpentis caput conterentem prospiciebat Adam, obortasque maledicto lacrymas tenuit.—Pius X, *Ad diem illum*; t. 1, P. 74

bond a new Eve, that is, Mary for the purpose of dissolving the works of the devil."<sup>11</sup>

These citations of the early Church, and of recent date, are all important in our present chapter, because they afford us a distinct, well defined doctrine that the "Woman," Mary, in a secondary sense, is the instrument of our redemption by God's special ordination.

The "Seed" of the "Woman," as announced by the Oracle, is that Seed of which the Apostle speaks: "To Abraham were the promises made and to his Seed. He saith not, And to his seeds, as of many: but as of one, And to thy Seed, which is Christ."<sup>12</sup> In this chapter, the Apostle Paul makes an argument concerning the Holy Spirit and the blessings that are to be bestowed, saying that they come not by the law, but by faith;<sup>13</sup> and we may also refer to the fourteenth verse of the same chapter: "That the blessing of Abraham might come on the Gentiles through Christ Jesus: that we may receive the promise of the Spirit by faith." From what we have already said, the reader has been made aware of the point that the spiritual ministrations of Mary are by the Holy Spirit, as the two passages above are directly on that point. Evidently is that woman no other than the "Woman" whom Christ addresses in Cana and on Calvary, when He designates her with the appellation, "Woman." The antithesis and the parallelism require it. Enmity is to exist between man and the serpent, even as there is enmity between Christ and the seed of the serpent. However, taking the word, woman, as signifying Eve; or, taking it of woman in general, these words have not been heretofore substantiated.

<sup>11</sup>De Virgine Matre generaliter tenendum est, quod in ordine regenerationis eum locum tenet, quem tenuit Eva in ordine perditionis. Nam sicut ex insigni oraculo Geneseos edocemur, totius redemptionis nostræ ratio in quadam recirculatione contra diabolum consistere dicenda est, quatenus omne id quod machinatus fuerat satanas ad ruinam generis humani, illud ipsam ordine contrario, divinitus dispositum est ad salutem. Quo fit ut novo Adæ, id est Christo, indissolubili nexu ad dissolvenda diaboli opera congiungi debuerit nova Eva, id est, Maria.

De Verbo incarnato; ed 7a, Romæ, 1927, P. 386

<sup>12</sup>Gal. III: 16

<sup>13</sup>Gal. III: 16-29



They are substantiated, however, in one case only; and, this we know by revelation, in Mary. Furthermore, if the woman is Mary; then, "her Seed" is a phrase singularly appropriate to the Redeemer born of her. Otherwise, it is not.

Our dear Lord, the embodiment of gentleness and of docility and obedience, could not; and, positively, did not, on the two occasions: His entrance into public life and His going out of the same, have designated His Mother by any title but one fraught with the deepest significance and most comprehensive vision. It was at Cana in Galilee that He called her "Woman;" and, again, in the agony of the Cross, that He did so designate her. These two momentous occasions should bring to our minds and hearts a momentous truth, all embracing and of the deepest significance. As we turn to that sweetest of all chapters, where humanness, charity and docility are exhibited by our Divine Savior; and where there is true solicitude in its highest reaches and in its embracing of the minutest detail, as shown by Mary, we find a revelation that is full of meaning.

In the second chapter of St. John, we read that "there was a marriage in Cana of Galilee: and the Mother of Jesus was there." Mary, the Mother of Jesus receives first and most prominent mention; as it is emphatically thereto stated: "And Jesus also was invited, and His disciples, to the marriage."

To understand the parental authority that Mary held, and in which she functioned, it must be borne in mind that eighteen years prior to the marriage feast of Cana, we read that Jesus "went down with them, and came to Nazareth, and was subject to them. . . . And Jesus advanced in wisdom and age, and grace with God and men."<sup>14</sup> The Divine Youth went down to Nazareth, and He went into subjection under the circumstances of time and place. Necessarily, this period of submission was to cease, and did cease under the circum-

<sup>14</sup>Luke II: 51, 52

stances of time and place. From the youthful year of twelve till the full maturity of manhood, He remained submissive to authority, giving eighteen years of His earthly life to supervision and direction by Mary and Joseph. History does not record the year when Joseph interrupted the peaceful and tranquil family life; but, we do know that he died within the years of Christ's hidden life. Mary, then, added the love that she had for Joseph to the love she had for her Divine Son; and her Divine Son became wholly submissive and subject to her, and to her alone; giving her six times the length of days that He gave to the world in His public life for laying the foundations for the Church He had come to establish. This uninterrupted privacy, so sacred and holy, gives us a glimpse of the most divinely intimate relationship that ever was or ever will be on earth.

Speaking on the hidden life, the Rt. Rev. John Cuthbert Hedley, O.S.B., Bishop of Newport, says: "Jesus Christ might have had illimitable riches, influence, and material power. He might have been the greatest of the world's orators, philosophers, or poets. But He chose to have neither the material nor the intellectual; or rather—His right hand did really hold all the force and thunder of the universe, and His soul, even in its human endowments, was, when compared with the most sublime of possible intelligences, as the sun to the palest of the stars: but He would use none of it; He lived as though He had it not.

"What reformer or regenerator, having the power to arrange things otherwise, would have condemned himself to the silent and humbling condition of an infant? Even when He began to leave behind Him the things of a child, He still, and with greater intention and persistency, kept Himself hidden.

"He went into subjection; that is, He chose, without any compulsion, to live in obedience, under the direction of those who, holy and wise as they were, were only human, whereas He was both God and Man. What good could it do to the world that He should ask Mary's leave?"<sup>15</sup>

<sup>15</sup>Bishop Hedley's Retreat



We are emphasizing this divinely instituted episode with more particularity because of the important event that occurred when His Mother's supervision over Him terminated on the occasion of the marriage feast at Cana of Galilee. This interval of submission, the greater part of our Savior's whole life, was certainly a valid and integral part of the life of Jesus, and it is to be remembered that He was under His Mother's guidance and direction all these years previous to His entering into His public ministry. We refer to a text by the great Apostle St. Paul: "Therefore, as by the offense of one, unto all men to condemnation; so also by the justice of One, unto all men to justification of life. For as by the disobedience of one man, many were made sinners; so also by the obedience of One, many shall be made just."<sup>16</sup>

During this long period of humble submission and persistent subjection to His Blessed Mother, our Divine Savior did carry out minutely and in every detail what the Holy Ghost said of Him, that He went down to Nazareth and was subject unto them. Before He submitted to this subjection, shortly before, when He was found teaching the doctors in the temple, His Mother said to Him: "Son, why hast Thou done so to us?" This is the only time that we have the privilege of hearing our Blessed Mother address the Incarnate Word by the sweet name of "Son." Yet, during the hidden years of Their sweet companionship in Nazareth, we may feel sure that as the Divine Youth grew up into manhood; and, as He advanced in wisdom and age and grace with God and man, the title, "Son," must have continually passed over the lips of His Blessed Mother.

At the marriage feast, however, we find Mary playing the rôle of a mother whose love makes itself solicitous to the smallest detail; and, the wine failing, she saith to Him: "They have no wine." This was not a question as she asked that same Divine Son eighteen years ago, when she employed the title Son, in "Son, why hast Thou done so to us?" But, here, we find a declarative statement, coming from her authoritatively without referring to her maternal

<sup>16</sup>Rom. V: 18, 19

and His filial relationship, and she does not call Him "Son;" because, she was now, as was her purpose and intent, to relieve Him of His Self-imposed submission and subjection that He go out into the world to be "about His Father's business," which was now to be His Own, away from Their earthly, maternal home. Jesus saith to her, "Woman, what is that to Me and to thee? My hour is not yet come."

To understand these words, we shall now refer to the original text, *Τί ἐμοὶ καὶ σοί, γύναι; οὐπω ἤκει ἡ ὥρα μου.* Literally translating the Greek, which is the original text of St. John, it reads as follows: "What to me and to thee, woman? My hour is not yet come." We will now give other, various translations and the reader will note the very obvious fact that translators have gratuitously added somewhat of their own to what they actually found in the original text. "Quid mihi et tibi est, mulier? nondum venit hora mea," is the translation of the Vulgate (Latin, by St. Jerome) which, in English, according to the Douay version, reads: "Woman, what is that to Me and to thee? My hour is not yet come." The King James version follows: "Woman, what have I to do with thee? mine hour is not yet come," and the Revised Version is exactly the same. The Weymouth translation reads: 'Leave it to me,' He replied; 'my hour has not yet come.' (The word, woman, being omitted.)

We now cite a most recent translation, the 1929 Catholic Westminster version by Doctor Reilly: "What have I to do with thee, O woman? My hour is not yet come." Comparing this with former translations, we see that it is like the Douay in the expression, My hour is not yet come. It is like the King James Version in the expression, what have I to do with thee? Dr. Reilly, however, adds the word, O, making the expression O woman, thereby transforming it into a phrase that sounds more like an epithet than a title or word of address. This adding the word, O, is entirely gratuitous; for it does not occur in the Greek, as it could have, had there been any occasion for it, as can easily be seen by turning to Gal. III:1, "O senseless Galatians," where the word that is O in English is *Ω* in Greek.



The expression, O woman, as employed by Dr. Reilly, is anything but complimentary; and it is very far from being a term of respect. At best, it seems to indicate something of reproof; or, at least, something like weariness with an importunate request.<sup>17</sup>

We desire to call attention to an important point, which, hitherto, so far as we are aware, has entirely escaped consideration. Of course, mention has often been made of the eighteen year interval between the appearance of the Boy Jesus in the temple at the age of twelve and the beginning of His public ministry at the age of thirty; but the expository value of the Scripture concerning this period seems to have been entirely missed insofar as it affects the subject we are discussing.

The four concluding verses of the second chapter of St. Luke reads as follows: "And He said to them: How is it that you sought Me? did you not know, that I must be about my Father's business? And they understood not the word, that he spoke unto them. And he went down with them, and came to Nazareth, and was subject to them. And his mother kept all these words in her heart. And Jesus advanced in wisdom and age, and grace with God and men."

Observe that Jesus said He must be about His Father's business, which remark, Mary and Joseph did not understand; and, then, having said He must do this, He went down to Nazareth and was subject unto them.

It, therefore, is evident that this being subject unto them was being about His Father's business, which period of subjection continued until, at Cana, He entered upon His public ministry. This is to say: if He must be about His Father's business, if the divine imperative was upon Him

<sup>17</sup>In these words of Christ Himself where there is breadth of vision and depth of understanding, it is very disappointing to find an interpretation which, were it permitted to remain uncorrected, would, by its very narrowness, prevent any adequate interpretation and would remove all kindliness and gentleness from one of the sweetest incidents of the entire Biblical narrative.

The apologetic annotations that are appended seem to be of about equal value with the gratuitous exclamatory zero intruded into the text before the word, woman.

and within Him, that was the very thing He did (His Father's business), when He became subject unto them; and as St. Paul says: "He learned obedience."<sup>18</sup>

Eighteen years, bringing Him to the age of thirty was a very extended period of submission, especially when it is remembered that, at the age of twelve as an intellectual and spiritual Prodigy; He was able to astonish the theological experts of the day, the point being that, at the age of twelve, He was competent to go on His own; yet, notwithstanding this spiritual and mental competency, being about His Father's business constrained Him to go into a period of obedience of longer duration than any other portion of His life.

This gives a great emphasis to the value of docility and obedience as preparatory for a career of public, evangelizing activity; and it is a very discordant interpretation that makes the attitude of Jesus anything else than one of docility and gentleness at the last moment of His period of obedience.

That, at this final moment of preparation, He should evince discourteous self-assertion is simply preposterous (and, as though He had not well learned obedience); and, to put words into His mouth that are discourteous; and, then, to say that they are not discourteous is evidence that a wrong viewpoint compels commentators to undertake unnecessary labor which they are unable to perform.

Whether it was by inspiration or because of her consciousness that He was subject to her and that she was to be the authority through whom He was to cease His long period of submission to her, it naturally devolved upon her to make the hour known; and, as Canon Ch. Cordonnier says, "She obtained that Jesus should anticipate the hour that He had appointed and at her prayer work His first miracle,"<sup>19</sup>—and He had been subordinate to her in all things from the time He went down to Nazareth with them until the hour when He would go forth into His public life and terminate

<sup>18</sup>Hebrews V: 8

<sup>19</sup>The Blessed Virgin, her times: her life: her virtues



His hidden life of subjection. The plan of our redemption, it would seem, placed this momentous occasion into the hands of the "Woman" whose "Seed" was now to begin His public life and begin the process of destroying the seed of the serpent. There was no peradventure of doubt in the mind of our Blessed Mother as to the position she was now taking. Simeon's prophecy gave her knowledge previous to the event. No reason why she could not know beforehand that His relationship of being subject to her was about to cease. Anxious to see the disclosure of Divinity and the fulfillment of the purpose for which He came, she brings to His attention what could be and what resulted in being the occasion. It would seem God had left to Mary the moment of knowing when the Divine impulse was to animate Jesus, and make the hour that was to come.

It seems to be incumbent upon the situation to elucidate our position more fully, and this obligation is very insistent, lest anyone surmise wrong conclusions from what we have said; and such error can easily arise, because of the difficulty there is in realizing that, in Christ, the Divine nature and the human nature were so united that they were always in perfect equilibrium. The difficulty in this matter is not in the proposition itself, but entirely within the mentality of those who fail to maintain a basis of equilibrium. Over-emphasis of either nature is theological error, and has been dogmatically so declared.

Those who are hostile to the faith are ever over-emphasizing the human nature and this disbelieving attitude is ever distressing to the devout. On the other hand, and they can easily be pardoned for it, those who are devout are very prone to over-emphasize the Divine nature, and this leads to error in the opposite direction.

We go into this matter with some thoroughness. We are discussing a point that involves the idea of knowledge. Realizing that Christ's assumption of humanity was a self-imposed limitation, we see that voluntary self-limitation is a function of divinity; and, whatever limitation there was in His knowledge, it was a necessary incident of the hypo-

static union. Knowledge of the divine sort that cannot in any wise be limited was not in any wise involved. As to acquired knowledge, which is generally a knowledge of particulars and from particulars, the acquisition of this was by the usual means, as is the case with us all.

We quote: "Coming now to the strictly bodily condition of the blessed Fruit of Mary's womb, we have to admit, of course, that Christ's sense life was not developed till He reached maturity after His birth. Consequently such mental life as depended on developed sense life had to await the natural maturity of time, as with all other human beings."<sup>20</sup>

We quote; and, with emphasis, direct the reader's attention to the three following quotations from St. Thomas Aquinas:

WHETHER CHRIST HAD ANY KNOWLEDGE  
BESIDES THE DIVINE?

It was fitting that the Son of God should assume, not an imperfect, but a perfect human nature, since the whole human race was to be brought back to perfection by its means. Hence it behooved the soul of Christ to be perfected by a knowledge, which would be its proper perfection. And therefore it was necessary that there should be another knowledge in Christ besides the Divine knowledge, otherwise the soul of Christ would have been more imperfect than the souls of the rest of men.<sup>21</sup>

WHETHER CHRIST HAD ANY ACQUIRED  
KNOWLEDGE?

Nothing that God planted in our nature was wanting to the human nature assumed by the Word of God. And thus it is necessary to say that in Christ there were intelligible species received in the passive intellect by the action of the active intellect;—which means that there was acquired knowledge in Him, which some call empiric. And hence, although I wrote differently (III. Sent. Dist. xiv., A.3;

<sup>20</sup>The Divine Motherhood,—A. Vonier, O. S. B.

<sup>21</sup>Summa, P. III, Q. 9, Art. 1



Dist. xviii., A. 3), it must be said that in Christ there was acquired knowledge, which is properly knowledge in a human fashion, both as regards the subject receiving and as regards the active cause.<sup>22</sup>

WHETHER CHRIST ADVANCED IN ACQUIRED  
OR EMPIRIC KNOWLEDGE?

It is written (Luke II:52): "Jesus advanced in wisdom and age and grace with God and men;" and Ambrose says (De Incar. Dom. vii): "He advanced in human wisdom." Now human wisdom is that which is acquired in a human manner—i.e., by the light of the active intellect. Therefore Christ advanced in this knowledge.<sup>23</sup>

In advancing in knowledge, there is subsequently present that which before was absent. From the standpoint of the subsequent, the previous, in respect to that which is added, is in a condition of lack or negation.

There can be no doubt of the fact that Mary, the Mother of Jesus, really took care of Him, nourished Him in His infancy and directed Him in His childhood. As a Child, He, like all other children, was under maternal care, the meaning of which is that He was trained and directed by His Mother; and, on this, we further quote the Angelical: "It is written<sup>24</sup>: 'And whereas indeed He was the Son of God, He learned obedience by the things which He suffered:' and the gloss adds—i.e., 'He experienced.' Therefore, there was in the soul of Christ an empiric knowledge."<sup>25</sup> And after the years in which this empiric knowledge was being developed, He arrived at the age of twelve; at which age, occurred the incident of being lost in the Temple, at which time, Christ gave outward evidence of being conscious of His Divine mission; that is, He gave evidence of His possession of infused knowledge. Nevertheless, He voluntarily went into

<sup>22</sup>Summa, P. III, Q. 9, Art. 4

<sup>23</sup>Summa, P. III, Q. 12, Art. 2

<sup>24</sup>Hebr. V:8

<sup>25</sup>Summa, P. III, Q. 9, Art. 4

subjection, as the Scriptures state, and there is no record of this subjection having terminated at any intermediate period; and, therefore, it continued until His entrance into His public ministry at Cana of Galilee. In that incident of being lost in the Temple, after three days' search, His Mother found Him and she addressed Him, thus: "Son, why hast Thou done so to us?" This manner of address, at that moment, showed that, up until that moment, Christ had been in the condition of being subject unto them; for had He been accustomed to go upon His Own initiative, such a comment naturally would not have been made by her, for Scripture says that "they understood not the word that He spoke unto them."

Therefore, it would seem that this was the first time that He acted so openly as being upon His Father's business, and it was distinctly an unusual occurrence, giving evidence, it would seem, for the first time, of His Divine knowledge, which then had come to an evident realization of what was His Father's business. It would, therefore, seem that, for the first time, did the Divine Youth act through His infused knowledge and upon His Own initiative; but, thereupon empirically realizing the intrinsic nature of the divinely established situation, "He went down to Nazareth and became subject unto them, and His Mother kept all these words in her heart." Now, as Christ was so distinctly stated to be in subjection, it was congruous that He should come out of subjection in an equally distinct manner.

We are not mentioning any phase of Divinity that, as such, could, at any time or under any conditions, be subjected. We are talking about that phase of Christ's life and mental development that has to do with empiric knowledge. Knowing the exact moment when His public ministry was to begin could be an item of acquired (empiric) knowledge and could, under the circumstances and because of the purpose involved, become known to or be made known to His Mother, by this procedure, whereby He was to exchange the status of subjection for the status of obviously and publicly being about His Father's business, and we hold



that so great is the value of obedience and the graces thereof that Christ was about His Father's business when He was under parental subjection. However, in this analysis, we distinguish between the kind of subjection that was His condition before the incident of being lost in the Temple and the kind of subjection that was His condition from the time He went down with them into Nazareth until His going into His public ministry.

In the first, the subjection of Christ was of that natural subjection which was necessarily an incidental part of the consent into which He entered by reason of the hypostatic union. In the second, that is, in the period from twelve years of age to thirty, the nature of the subjection of Christ and His consent thereto was that, realizing the nature of the situation; and, having shown His mental competency in His interview with the theologians of the day, He went into this consent with a full appreciative knowledge, and thus awaited the appropriate time when it could be suitably manifest to the world that He was about His Father's business. A somewhat illustrative analogy may compare this period of subjection either to the priesthood or to a religious vocation, where the postulant with full power of reason and understanding submits by vow to a certain regulated obedient life; during which period, he is wholly under subjection.

Modern scholarship has decided that the Greek text we have quoted designates diversity of opinion, and this idea of diversity of opinion, as contained in the original idiom, to a great extent pervades all translations; and, indeed, because of certain implications, has led to all the difficulty of translation. Now, we freely admit that the diversity of opinion as indicated by the idiom is present in this text. It is there and it is real. The occasion approaches. Mary suggests about the lack of wine and He replies: "Woman, what to Me and to thee"? and He says: "My hour is not

yet come." She, however, knowing, instantly commands the servants and they, at once, obey. Whereupon, Jesus saith to the waiters; "Fill the waterpots," and the first effulgence of Christ's miracles shines forth upon her; and, at her bidding.

Jesus addresses His Mother for the first time with the significant appellation, "Woman." As we have previously shown, Mary is the "Woman" of the protevangeli-um. She is not only the one through whom He came, she is the one through whom He is disclosed; and disclosed in order to crush the head of the serpent. He addresses her in her most exalted and God-given prophetic title, placing her in the position in which she stands as the "Woman" whose Seed was He, the Seed Divine, and under whose care, guidance, direction, in humble submission, He had placed Himself with all care and docility. He had come into subjection in time and place, and so pronounced in the words of Holy Scripture. That time of subjection was now to cease, but it could not cease, unless its cessation came from her who was Mother authoritatively; who was placed over Him as His superior, possessing supreme right over her Seed Divine, because He "went down to Nazareth and was subject to them." His going forth from this subjection should, therefore, come not from Himself, being subject, but from the "Woman," His Own dear and Blessed Mother.

In order that the significance of this situation might stand forth clearly; and, in order that we might know that Jesus passed from the stage of submission through the portal in Cana of Galilee at His Mother's bidding, the Evangelist brings in this touching incident of a Mother's love and of a Son's obedience. We observe she immediately turns to the waiters and says with authority, giving the first and only command that ever fell from her lips, "Whatsoever He shall say to you, do ye." And our Divine Savior immediately complies with His Mother's authority, giving proof of His subjection and submission, and says to the same waiters as were addressed by His Blessed Mother, "Fill the waterpots with water."



The last recorded words spoken by the Mother of Jesus directed the preparation for the first miracle of her Divine Son, which was to create faith in His followers and introduce Him into the world as its Lord and Master, and thus mark the formal and public opening of His great mission. Is it not significant, harmonious, and appropriate to Mary's position that this function of introduction should have fallen to her lot?

"No sooner had she become the Mother of the Incarnate Word than we saw her begin to discharge the duties of her holy office by thanking God for His mercy to herself and to us all. In her 'Magnificat', we heard her proclaim in language of unsurpassed beauty the most profound theological aspects of the Mystery of which she herself had become the instrument, and unfold to us its lessons. She has given of our human nature to the Eternal Word, and has brought Him to dwell among us. She has watched over Him, cared for Him, and waited upon Him, ministering to all His human wants for some thirty years. He is now about to go forth from His position of dependence and subjection to claim His Own who are in the world."<sup>26</sup>

"Whatsoever He shall say to you, do ye." These are the parting words of our Blessed Mother for us. It is her one and only behest that she leaves to us as a heritage. She wishes us ever to do as her Divine Seed tells us to do. She ushers Him out into His public life and she graces His mission as only a Mother could, with kindly maternal advice, coming from the Mother of the Seed Divine; that, through the ages to follow until the consummation of the world, she has no other advice to give than that we comply with His words, that we submit to His precepts; and, that we follow His counsel and His teachings. "Whatsoever He shall say to you, do ye." Our Blessed Mother could not give a command. This is essentially only a God-given prerogative, but, in a way, she does command; but, only in so far as her command is a request, that we obey her Divine Son. Ushering her Divine Seed into the world, she ad-

<sup>26</sup>Rev. Fr. William Hanly, O.S.F.C., "The Word of Our Lady"

dresses, as St. John calls us, "the rest of her seed, who keep the commandments of God and have the testimony of Jesus Christ," proving the love and solicitude of her maternal heart for the rest of her children, thus uniting us with Jesus Christ, by her last spoken words to us, "Whatsoever He shall say to you, do ye."

Summing up the deliverance of her Divine Son to the world, we may briefly restate it as follows: "And the Mother of Jesus was there." She makes a request of her Divine Son. He obeys and a miracle is the result, but the result of the miracle was Divine grace, because it "manifested His glory, and His disciples believed in Him." This is ever the mission of that Maternal Heart. Thus did she introduce her Divine Son into His public life; and, as a loyal Mother of Him, and of us, her parting words are that we harken to His teaching, and serve and obey.

It is to be regretted that the incident in Cana of Galilee has had a cloud of misinformation about it. There is no part of our Lord's life that has been misunderstood by more and for a longer period of time. We may go back even to the early part of the second century where we find St. Irenæus, when speaking on the incident of Cana and the Virgin Mother's relation thereto, and notice that he unfortunately gives a wrong interpretation. There were reasons for this, as Cardinal Newman states, because "in the early centuries of Christianity woman still held a very inferior position; her nature was held to be inferior to man's and intrinsically feeble." And this explanation of Newman may be said to be a very mild statement of the opinion held at that time. Irenæus makes the statement: "*Dominus repellens ejus intempestivam festinationem, dixit.*"<sup>27</sup> "The Lord repelling her intemperate impetuosity, said."

St. Chrysostom went so far as to impute the sin of vain-glory to the Blessed Virgin at the marriage feast of Cana. These distinguished writers, as well as other authorities of the early Church, because of these earlier conditions, and in spite of the great position they held, were more or less

<sup>27</sup> HÆR. III, 17, 7



subject to the general thought of the times, and this, unfortunately, has been coming down through the ages causing so much disharmony regarding the incident of Cana, and elsewhere. Whereas, their ecclesiastical and theological importance, based on matters of validity, has not been impaired by this matter in which they reflected the opinion of their time. Their opinion of woman has, unfortunately, been preserved; and their general attitude has been shared by others and so has modified thought simply because of their greatness in other matters.

St. Thomas remarks about the passages of St. Chrysostom and says without any ambiguity: "In verbis illis Chrysostomus excessit."<sup>28</sup> "In these words, Chrysostom went too far." Such incongruous teachings, however, are now wholly untenable and have been disregarded because of the dogmatic promulgation of the Church regarding the perfection of the Blessed Virgin in her Immaculate Conception. These references have been made for no other purpose than to show the reason why so much disharmony has occurred.

That the word, woman, even in its narrow and immediate sense, was a term of kindness and goodness, rather than in any wise such an offensive word as to need defense or apology or be omitted from translation, we further quote St. John,<sup>29</sup> which refers to the incidents that succeeded the resurrection. Here, we have the voice of angels: "Woman, why weepest thou?" This shows that it is an angelic word instead of an uncomplimentary title. In the fifteenth verse, we have the same expression, "Woman, why weepest thou?" and this expression was the first that fell from the lips of the glorified Savior. The Divine attitude of kindness and gentleness in the incident shows that our position is sustained by this use of the word "woman," and the use that we are here citing is a direct refutation of any implication upon this word, woman, that it is anything else than complimentary.

<sup>28</sup>Summa, III, Q. 27, A. 4, ad 3

<sup>29</sup>XX: 13

## II

We may not pass on with the subject matter of this chapter and be able to grasp its final details without dwelling upon the efficacy of the Angelic Annunciation which brought about the Divine Maternity, in the fulfillment of the prophecy that specified the explicit terms, "the Woman and the Seed" and this we must do if we wish to grasp the full meaning and import of the Cross-Annunciation which brought about Mary's Motherhood of us, her other "seed."

Mary gave Jesus His human nature. His Divine nature from eternity proceeded from the Father. In these two natures, the Divine and the human, it was the same God, in the one, as well as in the other, Who subsisted; it being the Person of the Word that constituted between them, in the Incarnation, the bond of the hypostatic union.

For precision of language and simplicity of expression, we quote Rev. John Naughton, S.J.: "Both natures belonged alike to the Second Person of the Adorable Trinity. In every other instance where mere man is born, his soul and body subsist in themselves and give him an individuality of his own. His human nature finds its completion in itself, and gives him that human personality by which he is one as distinguished from another. But in our Divine Lord there was no human personality: the Person of God took its place. There was human nature complete and entire. But His human nature—His body and soul—never for a moment subsisted in themselves apart and alone, but were, in the instant of creation, assumed by, and united with, and fitted unto, the Person of God Himself. It was the Word that was made flesh. It was God that was made man. It was He who was born, and He alone to whom the Virgin gave birth; and as different mothers give birth, this to one, and that to another, the One to whom the Virgin of Israel gave birth was to her Creator and her God. The greatest of all her titles, the foundation of all her dignity, the reason of all her privileges, the explanation of all the honor we pay her, is found here—that we can hail her as we do, 'Mother of God.'



"Holy Mary, Mother of God, what mightier thing could He who is mighty have done unto thee? 'Blessed art thou amongst women, and blessed is the Fruit of thy womb!' May we be, each of us and all of us, part fulfillment of thy prophecy, and with every generation of the elect call thee blessed, love thee more and know thee better: that we may the better know Him whom to know is eternal life; and the better love Him whom if any one loveth not he is anathema!"<sup>30</sup>

All that has been thus far stated here is preparatory for the explanation of the introductory word "woman" of the Cross-Annunciation. Jesus addresses His Mother, "Woman." It is the second and last time He ever did so address her. We have seen why He did so designate her in Cana. Using the same title on Calvary, our Divine Savior, to say the least, surely had in mind an analogous purpose. The appellation, "woman," as uttered by Him, must have conveyed a similar significance; and preëminently such, considering the momentousness of the two occasions. He, being the "Seed" of the "Woman," that is, the Divine Son of the ever Blessed Virgin Mary, actually called her Mother when He said "Woman," because this appellation coming from Him, relatively considered in the plan of salvation, is equivalent to Mother; He being the "Seed" of the "Woman."

Verily did Mary's soul, overwhelmed in a sea of bitterness, rise up from its depths at the Divine utterance; she being made aware with an awakened consciousness of that all pervading and encompassing title, "Woman;" it being so uttered in that solemn hour when all the Angelic Hosts stood in awe and tension.

Jesus speaks; He addresses her; He announces her great Edenic Mediatorship, as the "Woman" through whom the "Seed" had come and who was now making His final sacrifice for the redemption of "the rest of her seed," that she was then bearing in travail and sorrow, being united in charity with Him.

<sup>30</sup>The Ave Maria

Woman, the personality mentioned by the Angelic Ambassador in Eden when allegiance between God and man had been forfeited, was, by the first Messianic prophecy correlative announced as the "Woman" of the "seed," thereby becoming coextensive with humanity's time allotted duration; she pervading throughout this vale of tears as the Woman blessed among women, the Mother of God and the Mother of mankind.

Ages upon ages before the soul which animates us was created; she, "the Woman," had been foretold as the Mother of "the seed;" and, ages upon ages shall pass after our bodies are mouldering in the dust, and still will she exist reigning everlastingly in her supernatural Maternity Divine and over us her children, in her supernatural Motherhood of mankind.

When Jesus, therefore, "looked upon His Mother, and the disciple standing whom He loved, He saith to His Mother; Woman!" She, the "Woman" through whom the "Word" was born into the world, is the same who now is to be announced the "Woman" through whom we are all to be born "of the spirit." The title of maternal authority with which He addressed her in Cana when He Himself was subject to her, He now reiterates and He proclaims her in the exalted dignity and median agency in her relation to us as the "Woman" who is about to become "the woman with the rest of her seed who keep the commandments of God and have the testimony of Jesus Christ."<sup>31</sup>

As regards this apocalyptic reference to the "Woman," which, Newman says: "does canonize and crown her,"<sup>32</sup> we may quote him further, "If all this be so, if it is really the Blessed Virgin whom Scripture represents as clothed with the sun, crowned with the stars of heaven, and with the moon as her footstool, what height of glory may we not attribute to her? and what are we to say of those who, through ignorance, run counter to the voice of Scripture, to the testimony of the Fathers, to the traditions of East

<sup>31</sup>Apoc. XII: 17

<sup>32</sup>Diff. 11, 61



and West, and speak and act contemptuously towards her whom her Lord delighteth to honor?"<sup>33</sup>

For the purpose of deriving the full import of "Woman, behold thy son," the reader should endeavor to focus his attention on this unilateral utterance; and, for the time, abstract his thoughts from the second utterance of the Cross-Annunciation, "Behold thy Mother,"—treated separately in the following chapter; and, instead of studying them bilaterally, as we have been doing, consider them unilaterally and individually.

Each of these testamentary and contractual utterances has a message replete in itself with wondrous heart love, sacred and divine. When Jesus speaks, feebly sustained by His remaining physical strength, though at the moment, so weak and feeble; His thought emanates from an all-knowing Source, possessed of such comprehensiveness that His words contain all the truth subsequent research may be able to discover.

In order that we may bring this very intimately to mind, let us say that a proposed proposition can be considered as a thing in itself until such time as, united with another proposition, it participates in being a contract. In a good share of our discussion, we have taken pains to elucidate our theological position in regard to the bilateral contract. However, in order to gather the full significance of the matter, it seems expedient to dwell minutely upon the unilateral portions; which, together, constitute the bilateral union. The relationship that Christ bore to Mary and that she bore to Him had existed from the Incarnation until this time; and, from this time on, continues to exist. The change in condition did not in any wise change the status of this relationship. However, at this moment, immediately preceding His dissolution, it was incumbent upon the situation that a new contract be developed. Now, inasmuch as

<sup>33</sup>Ib

free will had to participate in this new union, it was necessary that the propositions thereof should be stated and come into existence individually as things in themselves; before they, unitedly, became, through consent, a new contract. Therefore, it is with almost painful solicitude that we are dwelling upon the innate and intimate nature of the meaning of this first proposal; which, as yet, was strictly propositional; and we are endeavoring to bring to the reader's mind its hidden meaning and its deepest implications.

We must take note of the fact, that, as He is addressing her, "Woman, behold thy son," He is speaking to her directly. It is she whom He is addressing, His Own Mother; He being her Son; and the relationship that has existed hitherto includes this moment and the future. He talks to her, turning her thoughts towards another term; and, with another proposition that is to compose a new relation, He tells her to behold the disciple, speaking the word, "son."

Previous to this momentous occasion, the usual terms expressing relationship between Mary and Jesus have been "the Child and His Mother;" and these occur so frequently that in the second chapter of St. Matthew, we find them five times; and there is no declarative passage before this final incident of Calvary showing that "the Child and His Mother" relationship has been in any wise modified.

She stands there as His Mother witnessing and partaking in the great sacrifice of the "Child and His Mother." But, at this moment, He is speaking to her of a new relationship about to be established; and He directs her thoughts to the disciple and bids her to consider the disciple in the relation of sonship, "Behold thy son." This proposal, at the moment being propositional, we must consider to be strictly unilateral.

He is leaving the world that He had come to redeem through a process of redemption in which we see the Virgin Mother and her Divine Son united. He was now leaving the world. His mission was about to be consummated. In order that a union might be created between His ever Blessed



Mother and us, He calls upon her to look upon the disciple; and He says so to her in the words, "Behold thy son." Here, we see a relationship about to be established; and He makes His Own Mother fully aware of the fact by designating the disciple in the same term that designates the relationship between the Mother and Christ, the Child. Mary, in these words, is placed in a mediatory position from which there are two correlations, which, though essentially different, are nevertheless, complementarily related: the one between her Divine Son and herself, the other between herself and the proposed sonship in the representative personality of the disciple. Clearly do we see in this proposal, tentatively, the formal establishment of a maternal and filial relationship, explicitly stating the one correlative term of a new filiation.

It is necessary to bear in mind that the disciple John at Calvary, in this matter of spiritual union, stood in the position of representing mankind. Again, we quote the late Sovereign Pontiff, Pope Leo XIII, from his encyclical, September 5th, 1919. "The mystery of Christ's wonderful charity to us stands out most clearly from the fact also that, when dying, He wished His Mother whom He left, to be Mother of the disciple John, in the memorable testament: 'Behold thy son.' But it has ever been the mind of the Church that, in the person of John, Christ designated the person of the whole human race, especially those who cling to Him by faith. This, for instance, is the opinion of St. Anselm of Canterbury: 'What,' he says, 'can be thought of as being of greater worth than that thou, O Virgin, art Mother of those of whom Christ deigns to be Father and Brother'." <sup>34</sup>

The agony of Calvary was intensifying. Jesus was hang-

<sup>34</sup>"*Eximie in nos caritatis Christi mysterium ex eo quoque luculenter proditur, quod moriens Matrem ille suam Ioanni discipulo Matrem voluit relictam, testamento memori: Ecce Filius Tuus. In Ioanne autem, quod perpetuo sensit Ecclesia, designavit Christus personam humani generis, eorum in primis qui sibi ex fide adhærescerent: in qua sententia sanctus Anselmus Cantuariensis: Quid, inquit, potest dignius æstimari, quam ut tu, Virgo, sis Mater quorum Christus dignatur esse pater et frater.*"—*Encycl. Adiutricem*, 5 Sept. 1895

ing for three long hours upon the tree; and, before He returns to His Father, when adequate satisfaction had been wrought, the last drops of His blood being told out, drop by drop, He gathers His remaining strength that is ebbing fast, and He looks down from the Altar of Sacrifice upon His Mother and He designates her under that all thought-embracing, significant and comprehensive title, "Woman." He was the Seed of the Woman, the Seed Divine. He now, as we have seen previously, is about to constitute His Mother, Mother of us and to constitute us children of her. He is about to make her the "Woman" of whom the Evangelist, St. John, later writes in prophetic vision, "the woman and the rest of her seed;" and, therefore, He solemnly and testamentarily pronounces her as "the Woman" to whom her other children should be ever submissive and subject; and engages her attention, turning and directing that sweet maternal affection, which, heretofore, was more or less for Him alone, now to the "other seed" whom He pronounces to her, in His last will and testament, her other son: "Woman, behold thy son."

Would that we had the gift of required vision and were able to penetrate into the thoughts of our dying Savior when He looked down from the Cross upon His Mother, and called her in the prophetic language that resounds through all Scripture, the sweet term, "Woman." Would that we could understand the Gift that He was making, placing between us and Himself that same maternal authority that He so happily enjoyed. He was dignifying us, yea, may we say glorifying us, by placing us as brothers with Himself, as the seed of the Woman. Oh! that we could appreciate that Gift, generous presentation that came from the Heart that was throbbing Its last, when He bequeathed unto us His greatest treasure; the one creature of all His creation who was wholly sinless and immaculate, in whom He Himself dwelt; under whose maternal direction, He grew up; and, under whose ministrations, He waxed strong, in spirit and in body. This is His Gift; and, that we might never falter nor have doubt regarding this,



His last bequest, He calls upon her, when He is about to establish us her children and her our Mother, by that sweet and most meaningful of all titles, inspired by God Himself, the "Woman" of the Seed Divine, now the Woman "of the rest of her seed."

Could it be thought possible that this so self-evident manifestation of our Savior's goodness can be misconstrued? —be thought, for one moment, by any one who has learned to know the Sacred Heart of Jesus, that His appellation of Mary in the beginning and at the end of His public life, should have been anything other than of the loftiest sentiment of honor, glory, respect and official position for her, who gave Him His Sacred Flesh and Blood; from whom His humanity was formed; and, through whose ministrations, He was nurtured and developed under the gentle touch of so gentle and Immaculate a Mother.

Woman, title most significant. Woman, mentioned when redemption was first announced. Woman, through whom the Son of God came into the world. Woman, through whom the Savior entered into His public ministry. Woman, through whom we became her children. Woman, the source of twofold Motherhood: the Motherhood Divine and the Motherhood of mankind, where both the Infinite and the finite meet in one Maternal Heart, and the same love which was maternal for Jesus is maternal for us.

### III

Love is always giving, seeking always for more to give. This is true human love. Love Divine infinitely surpasses all human love, and we see this as we look upon Calvary. Jesus has given His love. He has given Himself. He has given His life. He has but one gift as yet ungiven, His Mother; and He chooses this moment when His sufferings are most excruciating and intense to give to others the only consolation yet remaining.

"There stood by the Cross of Jesus, His Mother" watching the death of her Divine Son. Her soul is wrung with the unutterable agony of His passion; His racking torments

and pain inexpressible are reacting in her soul in all their fearful intensity.

"Thy own soul a sword shall pierce," and we see every pang piercing the Sacred Heart also piercing hers; and she stands there, a Mother in Martyrdom, one with Him in His sacrifice; and, sacrificially, "not my will, but Thine be done." Therefore, she would not be spared one pang, one quivering dart, although wounding her as wounding Him. The first consent in the presence of the angel still perseveres and she has no other will than His.

"Woman, behold thy son." The eyes of infinite love and tenderness are fastened upon His Mother. She is all He has to give; and, now, He turns her attention to us, requesting her to look upon us, her other children. He will share all He has with us, and so He will share His Mother's love with us; and, as His final treasure, give her to us with His parting breath.

What a story unfolds as we look into the dying moments of our Crucified Savior. Entirely unmindful of Himself, He is thinking only of us. He raises His thorn-crowned head, His countenance is bedewed with blood, and His eyes sunken in agony; His love lighting up the cold, dulled gaze of a dying man, and He looks tenderly upon His Mother. He looks upon her who gave Him birth, who fondled Him in His infancy, who nurtured and cared for Him every moment, whose attention and whose love were ever for Him in warmest affection: Who was to Him truly a companion, such as the Deity alone understood how to fashion. There she stands, that dear, faithful, loyal Mother, suffering in her heart every pang that He Himself was enduring. There she stands, making the sacrifice, offering herself with Him, that the world might be redeemed;—that we, poor fallen creatures, might be reinstated and have opened for us the portals to eternal life. The voice of Him Who brought to earth the heavenly message is about to bestow the last great gift, His last will and testament. Mary sees that Jesus is about to speak. She understands that this message, quivering on His lips, must, indeed, be one of the



greatest importance, and truly is it such, for Christ speaks, and may we with Mary endeavor to understand the meaning. "Woman, behold thy son." He is addressing her directly. It is the first time on the Cross, and it also is the last time on earth that He speaks to her directly and personally. It is a dying wish, a solemn utterance; all-significant and all-embracing. Never before when He had spoken to her had words such a message to give, and she attends His words. What is our Savior really doing? For the first time in all the years that He has been wont to speak to her, He turns her mind and her heart from Himself to us, in the person of the disciple, our representative. He is taking from Himself the only real consolation that He had left; and He bids her, in the transfixion of her soul, to turn her eyes towards us, for whom He is now shedding His blood. He understood that Maternal Heart, imbued with a love that could come only from a soul "full of grace;" and, now, in that agony when He needed her most; He empties Himself and tells her to take us and all mankind to be her children; to give to them of herself even as she had given of herself to Him. This proposal and consideration He places before her and He leaves it to her consent.

But why should He leave it to her consent in those words, when He speaks to her regarding us and says, "Behold thy son"? The reason is quite evident from what we have already stated: that He was establishing a relationship, a bond between her and the children of redemption, a union which was to result in the creation of a new filiation, a union, nobler far than any other union upon the face of the earth, since His Own union of Divinity and humanity were united in the Person of Himself which union is now on the Cross, at this moment and to be dissolved by death. There was and is a correlation between Himself and His ever Blessed Mother. He was Son of her and she was Mother of Him. Now, He is about to establish another relationship placing it into the dignity of a correlation, between her and us, and He is speaking to His Mother as the first and important term, telling her to look upon the disciple, the

other term, whom He requests her to accept. But what is the nature of this acceptance? What did our Divine Savior really mean? His words are so clear, so self-evident, so positive and declarative, that Mary, His Mother, cannot do else than understand; and, by the light of grace; and, certainly, is it by the operation of the Holy Ghost, because it is the Second Person of the Blessed Trinity, bleeding and dying, Who is now addressing her in His Sacred Humanity. It is the last time upon earth that He is to address her. It is a legacy that He is leaving behind Him. And, therefore, He enunciates His proposal in the most evident terms, "Behold thy son."

A change is taking place within that Immaculate Heart. A new treasure of love is being deposited therein, a love that takes fire in the bosom of Mary as it comes from the Sacred Heart, now beating slowly and wearisomely. It is emptying Itself of Its last remaining gift of love; and Mary looks upon us, her children. But her mental vision is enlightened. Grace has broadened and extended her maternal vision. It reaches down the extent of time, seeing the children of men arising before her as the children of her bearing,—spiritual and supernatural. She sees the circle of her motherhood widen. Our Divine Savior, the Son of her womb, conceived by the Holy Ghost, bone of her bone, flesh of her flesh, as He is now passing from this life, confects an earthly union like the angels of heaven had never before witnessed. But, now, as her soul is filled with agony, a new light from above breaks in upon her and the Divine circle of Motherhood and of Sonship begins to extend itself; ever broadening until it reaches the edge of time's horizon, and includes untold numbers. A light illumines her understanding, and she looks down the generations to come even until the consummation of time, and she beholds the children of the Precious Blood of Jesus Christ, the Savior of mankind, forming one immense family, of which she is to be Mother. She sees a relationship now to be formally established between the redeemed and herself, herself standing, as it were, raised aloft, as Mother of



God Who is the Redeemer; and as Mother of mankind.

Jesus is placing her as a Mediatrix between Himself and the object of His suffering, and that mediatorship is to be founded on the maternalization that He now proposes to her; and, her will being His, we shall await the will of the disciple, whose personality is representative of us for the consummation of the filiation that is to be established, when He speaks to the disciple, whom He proposes to His Mother, that he also yield his consent; thus forming that Divine Contract, the embodiment of the last will and testament, the greatest gift Jesus could have given us next to Himself,—the Maternal Heart that was ever His, now also to be ours.

Ah, Mary, truly art Thou "the Woman" mentioned by God's messenger in the garden of Eden after the fall of man, associated correlatively with the Seed Divine; truly art Thou that noble, gentle creature, God's handiwork, the embodiment of all that is good and true. Woman, who supplies the deficiency of all womanhood, found worthy, before the throne of God, that the Holy Ghost should come upon thee;—worthy that thou shouldst conceive and bear to us our Redeemer. Verily didst thou speak the words of prophecy, "All generations shall call me blessed." Woman, gentle, holy and immaculate, who didst bid the heavens to stoop, we rise, one and all, and call thee blessed among women. Loyalty, if we understand that word, was never found elsewhere as it is found in thee.

There stood by the Cross of Jesus, His Mother, now to be our Mother. When the blood of Christ in the garden of Gethsemani oozed out of every pore, and the weight of the sins of mankind crushed Him to the very earth with His face buried in the dust, when He was writhing under awful agony of soul, was it not the vision of Thy Maternal Immaculate Heart that came before His vision to strengthen Him, so that He could rise with such dignity and majesty to meet His death? Was it not the beauty of thy soul, when He hung dying upon the Cross, that gave Him the courage and the strength amid the agonies of death to forget the

nails in His hands and in His feet, and the crown of thorns upon His head, the shame of the ignominious tree, where malefactors were doomed to death; that He forgot all? Didst not Thou give warmth to His heart and strength to His body, as He looked upon thee, the one to be in His stead who would be also our consolation,—the consolation we need in this vale of tears? Turn, then, thine eyes upon the disciple and see in him the representative personality of us all, weighed down in human frailty, weakness and sin; and stretch out thy hand in this union that our Divine Savior is now about to present and place before the consideration also of the disciple, and shower us with those graces which thou hast received when dying in soul with thy God-given Seed Divine.

Verily, God's last words addressed to Mary were fraught with the greatest meaning and purpose. Well did He know what we are, clothed in human nature, fallen from our high estate through the sin of our first parents. Well did He understand the weakness of our will and the darkness that had beclouded our intellects. He had come to meet us at every crisis of our life; meet us by the Sacraments He has instituted.

In Baptism, to take away original sin. As we grow into years of discretion and are able to discern between good and evil, He, knowing our fallen propensities and our proneness to sin, establishes the Sacrament of Penance. Again, that we might go out into the world and meet the temptations that are to surround us, He stands by us to strengthen us with the Holy Spirit in the Sacrament of Confirmation. And, when our life's course is chosen, should it be the marriage state, of which the Holy Family is the great example, the Good Shepherd stands at our side with the Sacramental grace of Matrimony. And, when called to follow Christ in the sacred ministry of the priesthood, He stands by us and the Good Shepherd gives the Sacramental graces to live up to that life through Holy Orders. Whenever, throughout life, the soul becomes hungry and starved from the lack of spiritual nourishment, He gives Himself to be our food



and drink, to be our strength. And, finally, when our course is run and we stand at the threshold of eternity, and the curtain is descending which shuts out this world with its actors and its scenes, and darkness comes in upon us, our eyes no longer discerning the countenances of our loved ones, and their voices no longer break in upon our understanding, it is then that the Good Shepherd again comes and stands at our side in Extreme Unction to guide us and to lead us gently on into the world that is beyond.

Also, in Divine solicitude, the same Good Shepherd, when He was leaving this world and us, gave to us to be our consolation and our guide, to be our courage and our strength, His Own Blessed Mother. Mystery surrounds us when we look into the Sacred Heart of our Savior. He was giving, always giving. Having expended Himself, having drained His affections and His love unto emptiness, yet there came from Him, before departing, a last will and testament, in which He reaches outside of Himself, as it were, and places us and our weaknesses under maternal care. Well did He realize that the dearest friend on earth is mother, and He would not leave us as orphans, alone and severed from the truest love, next to the Divine. He would give us a human medium, in which He places the treasures of His grace, to whom we may go as a child to its mother. Aware that the consciousness of sin and a life empty of service might dishearten the sinner, He speaks to Mary, His Mother, and asks her to look upon us; asks her to consider us before He would consummate the union of Mother and son.

Woman, wondrous woman, in whom Divinity and humanity meet. Woman, the real peace bearer between the infinite and the finite; fountain and source of peace and of hope and of salvation; Mother and giver of grace, the bearer of Divinity in the Person of the Seed Divine Who was presented by her to us and for us; now, in humble resignation sacrificed by her to us and for us. Woman, addressed from the Altar of Sacrifice by its own Divine Victim directing her maternal affection, the love and care that had been all His Own, now given to us the recipients of

His gift. Woman, in whom Divine maternalization had its beginning, culminating with another maternalization at the Cross, of which we are born "of the spirit." Woman, whose Divine Maternity made eligible her Maternity of us, now looks compassionately upon us; and, at the Savior's bidding, she places her arms about us in tender embrace. Woman, who is Mother of God, it is the same Woman that is now accepting and is about to receive us, her children.

Woman, unto whom it was conferred  
To be one with the Incarnate Word;  
Now, is thy title so sublime  
It shall outlast the things of time.  
In thy most exalted place,  
Minister to us of grace.  
For thy helpfulness, we plead.  
Do thou, for us, intercede.  
Behold in us thine other son.  
Unite us with the Holy One.  
Mother, we are now thine own.  
Thy tender care to us be shown.  
Bring us unto love divine,  
So that we be forever thine;  
And, ever, in thy kindness share:  
This, Mother Mary, is our prayer.



## CHAPTER VIII

### “Behold Thy Mother”

#### I

**WE** HAVE now proceeded to a point in the exposition of our subject where it seems very advisable, or even imperative, to take careful note of what has been done so that there shall be no chance of the reader's mind being confused by the amount of material placed before his attention. In order to avoid all chance of this confusion, let us see just what steps have been taken.

We have discussed the Cross-Annunciation, the Divine Contract, the Relationship; and the chapter, “Woman, behold thy son.” In the Cross-Annunciation, we stated that the words from the Cross constituted an annunciation and we expounded the same. In the Divine Contract, we showed that in the Second Annunciation, as we call it, there is a contractual relationship. In the chapter on relationship, we showed what part Mary and what part ourselves take in the fulfillment of the Divine Contract. In the chapter on “Woman, behold thy son,” we called attention to one of the unilateral statements which forms a part of the Divine Contract. And now, in this chapter, we proceed to discuss the other unilateral proposition; which together with the former makes the Divine Contract.

As to the words themselves, there seems to be somewhat of an antithesis between the title of this chapter (Behold thy Mother) and the title of the preceding chapter (Woman, behold thy son); but these phrases, instead of being merely antithetical, are, in effect, reciprocals of each other, as we have already shown; and we now go on to a detailed elucidation of the phrase, “Behold thy Mother.”

When we speak of consortship in the Person of the Blessed Mother, we understand her association with the

office and mission of Christ. From which, it follows that it must be determined and measured, inasmuch as it is encompassed by limitation.

The office of Christ can be considered as relating primarily to God the Father. In this respect, we say that it is the glorification of God, as Christ Himself attested: "I have glorified Thee on the earth."<sup>1</sup> We should consider the office of Christ in the second place as relating to mankind; and, in this respect, it is called salvation, according to these words: "I am come that they may have life, and have it more abundantly."<sup>2</sup> Wherefore, the office of Mary as Consort of the office of Christ is for both the glorification of God and the salvation of mankind. It must be noted that the glorification of God and the salvation of mankind, both in Christ and in the Blessed Virgin, are not in reality two distinct things, but are only two diverse aspects under which the one and the same thing can be considered.

Looking upon the Blessed Virgin as Consort of Christ in His office of glorifying God, the Blessed Virgin, strictly speaking, is neither the Mother of mankind, nor our Mediatrix. And, although all these things are contained in this office of Mary for the glorification of God, they are also there under another aspect with regard to our supernatural life and the salvation of mankind. Nevertheless, after all these things are considered precisely with regard to glorification, they do not refer to the influence they have on our supernatural life; and, consequently, they do not refer to the office of the Motherhood of mankind; neither do they refer to a double term, namely, to God and to men, but only to one term, God; and hence, they do not, of themselves, and as such, refer to the office of the Mediatrix of mankind.

For references to encyclicals, we acknowledge our indebtedness to J. Bittremieux, Professor of Dogmatic Theology in Louvain, from whose book, D.M.L.XIII, published 1928, we have freely drawn for quotations.

<sup>1</sup>John XVII:4

<sup>2</sup>John X:10



From the concept of the Consortship of the Redeemer, it is an easy step to the concept of the Motherhood of mankind; for all those things which the Blessed Virgin did as a Consort she did in order to coöperate in our life of grace. If Christ Who said, "I and the Father are one," is Father, therefore, the Blessed Virgin, as a consort, becomes our Mother; and, hence, Leo XIII makes the words of St. Anselm his own: "What can be thought of as being of greater worth than that Thou, O Virgin, art Mother of those of whom Christ deigns to be Father and Brother."<sup>3</sup>

If it is the part of Christ to be to us the cause of life, according to the saying of the Apostle: "And as in Adam all die, so also in Christ all shall be made alive,"<sup>4</sup> therefore, it will be the part of the Consort of Christ to coöperate in the giving of this life. Hence, it follows that the Blessed Virgin, by all the acts of her office as consort, is, at the same time, Mother of mankind, since all these acts tend to communicate to us the supernatural life. And yet, in another way, the Blessed Virgin, in a very true sense, can be called the Mother of men; for this reason (which is in taking consort in a strict sense) that she gave to us the Redeemer, the cause of grace. But it should be remembered that this pertains to the consortship in a strict sense only as something anticipatory, or as a prerequisite.

In his teaching concerning this maternity, Leo XIII appeals to tradition. In Leo's mariology concerning the maternity of Mary towards mankind, there occur such beautiful and wonderful things as are, by all means, worthy of holding the attention of theologians. We shall mention these as follows: There continually occurs in the writings of the Pontiff the solemn assertion, "Mary is our Mother;" and, for this, he appeals to the universal tradition reaching from the time of the Apostles unto the present day. Even from the beginning, the Apostles and the first of the faithful

<sup>3</sup>"Quid potest dignius æstimari, quam ut tu, Virgo, sis Mater quorum Christus dignatur esse pater et frater." (Or. XLVII; Adjutricem populi; 5 Sept. 1895; t. 4, p. 238)

<sup>4</sup>1 Cor. XV:22

perceived and felt that Mary is our Mother. Likewise, this the venerable Fathers of the Church also felt and taught; and all Christian nations, in every age, unanimously heard the voice, and testified to its breaking forth from every Christian heart.<sup>5</sup>

And when we call Mary, Mother of Christ and our Mother, we do nothing else than follow the example of our religious forefathers and elders. Now for the purpose of this present argument, we again quote: "The universal consensus of the tradition of the Church and of the Fathers goes on to the confirmation of this truth. The Church does not hesitate to profess this truth openly; both in her liturgical prayers and from the mouth of orators, ascetical writers and all the faithful. Nothing sweeter, nothing holier, and nothing is more frequently on the lips of Christian people than that the Blessed Virgin is called our Mother, whom the Church does not hesitate also to invoke as the Mother of mercy, that is, the most merciful One."<sup>6</sup>

In order that we may penetrate more deeply into this doctrine of the Maternity, let us give ear to Leo XIII in explaining the foundations and reasons of this office which are complementary of each other. We put forth especially two propositions: first, that the Blessed Virgin is the Mother of mankind because she is the Mother of Christ; and, secondly, that the Blessed Virgin is Mother of mankind because Christ, when dying on the Cross, proclaimed and constituted her our Mother, and in a most solemn manner. He plainly impressed maternal feelings upon her, breathing forth nothing else than love and forgiveness.<sup>7</sup>

<sup>5</sup>"Ab initio sancti apostoli priscique fideles summa cum lætitia senserunt; senserunt item et docuerunt venerabiles Ecclesiæ Patres, omnesque in omni ætate christianæ gentes unanimæ consensere: idque ipsum, vel memoria omni litterisque silentibus, vox quædam e cujusque christiani hominis pectore erumpens, loquitur disertissima." (Octobri mense; 22 Sept. 1891; t. 3; p. 99)

<sup>6</sup>Card. Lepicier, O.S.M., Tract. B.V.M.

<sup>7</sup>"Debut per omnia fratribus similari iis ut misericors fireret (Hebr. II:17);—Mariæ non aliter, ex eo quod Christi Domini ejusdemque fratris nostri electa est mater, hoc supra matres omnes singulare inditum est, ut misericordiam nobis proderet effunderet suam." (Magnæ Dei Matris; 7 Sept. 1892; t. 3, p. 144)



Pope Leo clearly inculcates, that, as the most holy Virgin is the Mother of Jesus Christ, she is also mother of all Christians; and, directly says: of the very ones whom she bore on Mount Calvary amid the supreme agonies of the Redeemer.<sup>8</sup>

As Christ was pleased to have such likeness with us and to call Himself and show Himself the Son of Man, and, even our Brother; in this way, showing more clearly His mercy towards us; so, likewise, there was made impress on Mary, by reason of the fact that she was chosen the Mother of Christ the Lord, (likewise our Brother), in order that she might shower her mercy upon us.<sup>9</sup>

Therefore, by the very fact that she gave Christ to us, the Head of all grace, she caused life and salvation to flow unto all. But the function of Maternity of mankind was not completed, nor absolute in itself, merely by the fact that she gave birth to Christ. She was ever to exercise, and does now exercise, other maternal functions. These we are able to consider as being complete and perpetual in Mary from what takes place as she stands beside the Cross on which her Son is dying.

"All hold that the concept of 'Mother of God,' if it is taken adequately, as they say, includes the concept of 'Mother of mankind.' In our opinion, this must be considered the Maternity of God, which, in fact, it is, namely, Mother of God the Redeemer. It certainly must be conceded that Mary, when she consented to the Incarnation of the redemption, did, at the same time, consent both to the office of Mother of God and also to

<sup>8</sup>"*Virgo sanctissima quemadmodum Jesu Christi genitrix, ita omnium est christianorum mater, quippe quos ad Calvariae montem inter supremos Redemptoris cruciatus generavit: itemque Jesus Christus tanquam primogenitus est christianorum, qui sunt ei adoptione ac redemptione fratres.*" (Quamquam pluries; 5 Aug. 1889; t. 2, p. 254. Cfr. etiam Pium X, Ad diem illum; ed. cit., p. 76-78)

<sup>9</sup>"*Id præterea si debemus Christo quod nobiscum ejus sibi proprium quodammodo communicari Deum vocandi et habendi patrem, eidem similiter debemus communicatum amantissime jus, Mariam vocandi et habendi matrem.*" (Magnae Dei Matris; t. 3, p. 144)

the office of Mother of mankind. Furthermore, it must be conceded that by the very fact that she was made Mother of God, she was, in a certain sense, also made the Mother of mankind; and, for this reason, as St. Thomas says: 'that she received unto herself Him Who was full of all grace; and, by giving birth to Him, she caused grace, in a certain sense, to flow unto us.'<sup>10</sup>

"But, over and above these, there are many things which pertain to the office of Maternity of mankind which, nevertheless, are outside of the concept of the Maternity of God, and also that of God the Redeemer; although these have a connection with it and are founded in it. Again, it must be said that the Maternity of God does not coincide, as such, with the Maternity of mankind; and the same must also be affirmed with regard to the Mediation of the Blessed Virgin, compared with her Maternity of God the Redeemer. This also appears from the fact that the concept of mediation includes a twofold relationship to a twofold term: God, or Christ, and man; and, likewise, because the concept of Maternity of mankind has a relationship to mankind; and, also, because the concept of the Maternity of God the Redeemer clearly shows a relationship to God the Redeemer.

Objection:—Someone may say that the Blessed Virgin, by the mere fact that she is Mother of God the Redeemer, was also Mother of the Head of the mystical body. But she who was Mother of the Head is also Mother of the members. Therefore, by her Divine Maternity, the Blessed Virgin is Mother of mankind.

We answer:—(Conceding the major, but denying the minor.) She who is Mother of the Head is Mother also of the members; that is: by the

<sup>10</sup> III P., Q. 27, Art. 5



same act that she gave birth to God the Redeemer, she may be called the Mother of the members, inasmuch as she gave us the Author of supernatural life and caused life to flow into the members. This, we concede. But, inasmuch as by the act of giving birth to God the Redeemer, she exercised all the other functions of the Maternity of men, we subdistinguish. That is: inasmuch as being Mother of God the Redeemer, she was suitably made and destined to exercise these other functions. This, we concede. Inasmuch as she was formally Mother of mankind with regard to these functions, we deny.

For Christ is Head of the mystical body, because He has the power of causing grace to flow unto all the members of the Church; and, from this, it follows that the Mother of God, inasmuch as she gave unto us the Head, was the cause why grace flowed unto all the members; and, in this sense, it is clear that the concept of Mother of mankind is connected with the concept of Mother of God the Redeemer. But, in this office of Mother of mankind, there were other functions pertaining to her which she did not exercise formally, merely because she had given birth to God the Redeemer; but which, later on, she was always to exercise; and, for the exercising of which, she was called, because she was Mother of God; and, from this, we can see again that the concept of the Maternity of mankind does not fully coincide with the concept of the Mother of God."<sup>11</sup>

<sup>11</sup>J. Bittremieux, D.M.L., XIII, pub. 1928. (Volunt quidam conceptum Matris Dei, si adæquate, ut aiunt, sumatur, includere conceptum Matris hominum. Hæc ut dijudicemus consideranda est Maternitas Dei, prout de facto est, nimirum Dei-Redemptoris. Sane concedendum est Mariam, quando consentiit in Incarnationem Redemptoris, consensisse simul tum in munus Matris Dei tum etiam in munus Matris hominum; concedendum ulterius ipsam, eo ipso quod facta est Mater Dei, aliquo vero sensu factam esse et Matrem hominum, eo, ut ait S. Thomas, 'quod eum, qui est plenus omni gratia,

The Blessed Virgin became our Mother through her compassion. On this point, so conspicuous are the declarations which have been handed down from Leo XIII, that they are most worthy of attention. The Blessed Virgin, who was not yet formally our Mother standing beside the Cross, was constituted our Mother by a new title, and this in a twofold way: first, because of her compassion by which she brought us forth in sorrow; and, secondly, by the solemn words of Christ, proclaiming and forever constituting her our Mother. Now, we will consider both points.

The Blessed Virgin by her compassion was made our Mother. It is the opinion of the Pontiff, previously stated,

in se reciperet, et eum pariendo, quodammodo gratiam ad omnes derivaret' (III P., q. 27, art. 5, ad 1). Sed præter hæc, multa sunt quæ ad munus pertinent Maternitatis hominum, quæ tamen sunt extra conceptum Maternitatis Dei, etiam Dei-Redemptoris, quamvis cum hac connexionem habeant in eaque fundata sint. Dicendum exinde maternitatem Dei non simpliciter coincidere cum maternitate hominum; quod idem affirmandum de mediatione B. Virginis cum ejus maternitate comparata erga Deum Redemptorem. Quod etiam ex eo apparet, quod conceptus Mediationis duplicem includit relationem ad duplicem terminum, Deum aut Christum et homines, quod conceptus maternitatis erga homines relationem dicit ad homines, quod conceptus maternitatis Dei-Redemptoris respectum præ se fert ad Deum-Redemptorem.

Objectio.—Dicet quis: B. Virgo, eo ipso quod fuit Mater Dei-Redemptoris, fuit Mater Capitis corporis mystici. Atqui quæ est Mater Capitis et mater est membrorum. Ergo per maternitatem divinam B. Virgo est Mater hominum.

Respondemus: C.M.D.m.: quæ est Mater Capitis est Mater etiam membrorum i. e. per eundem actum quo genuit Deum Redemptorem dici potest Mater membrorum, inquantum dando Auctorem vitæ supernaturalis, hanc vitam in membra derivavit, conc.; i. e. per actum quo genuit Deum-Redemptorem alias futuras et reliquas maternitatis hominum functiones exercuit, subd. quatenus Mater Dei-Redemptoris, idonea facta est ac destinata ad alias has functiones, conc.; jam fuit formaliter Mater hominum ratione harum functionum, neg.

Christus scilicet est caput corporis mystici, quia virtutem habet influendi gratiam in omnia membra Ecclesiæ (Lege S. Thomam, III P., q. 8, per totum); ex quo sequitur Deiparam, eo ipso quod dederit nobis Caput, causam fuisse quod gratia in membra influeretur, et in hoc sensu clarum est conceptum Matris hominum connecti cum conceptu Matris Dei Redemptoris (Cfr. Pium X, Ad diem illum, sic ostendentem Mariam eo quod mater capitis, esse et matrem membrorum; Actes de Pie X; t. I, p. 76). Sed in hoc Matris hominum munere et aliæ functiones Ipsam manebant, quas non exercuit eo formaliter quod Deum-Redemptorem genuit, quas postea et modo semper exercitura erat, et ad quas exercendas, quia Mater Dei, vocata fuit. Inde rursus vide conceptum maternitatis hominum non plene coincidere cum conceptu maternitatis divinæ.). . . . (D. M. L. XIII Auctore J. Bittremieux S. Th. et Ph. Doctore, In Universitate Lovaniensi theologiæ dogmaticæ specialis professore.)



that the most holy Virgin, being the Mother of Jesus Christ, is also the Mother of all Christians, and that she gave birth to them on Calvary's mount, amid the supreme agonies of the Redeemer.<sup>12</sup>

There stood by the Cross, Mary, His Mother; and she was so filled with a great charity towards us that she offered her Son to the Divine Justice in order that she might bear us her children: she herself dying with Him, her heart transfixed with a sword of sorrow.<sup>13</sup>

It can be easily shown that this doctrine was familiar to the scholastic doctors.<sup>14</sup>

Not less clearly has this doctrine of the sorrows and compassion of Mary, standing at the Cross, been inculcated, later on, by Pius X and by Benedict XV. According to the former, the Blessed Virgin suffered so much that, if it were possible, she herself would have willingly undergone all the torments suffered by her Son.<sup>15</sup> According to the latter, the Blessed Virgin so suffered that she endured with Him the pains of death, as if she were dying with her Son; suffering and dying that it may rightly be said that she, together with Christ, redeemed the human race.<sup>16</sup>

Hence, if Christ, by His passion and death, is our Redeemer; and, also, the cause of the life of grace and salvation for us, so the Blessed Virgin, by her compassion and

<sup>12</sup>"Virgo sanctissima, quemadmodum Jesu Christi Genitrix, ita omnium est Christianorum mater, quippe quos ad Calvariæ montem inter supremos Redemptoris cruciatus generavit." (Quamquam pluries; t. 2, p. 254)

<sup>13</sup>"Stabat juxta Crucem Jesu Maria mater ejus, quae tacta in nos caritate immensa ut susciperet filios, Filium ipsa suum ultro obtulit justitæ divinæ, cum eo commoriens corde doloris gladio transfixa." (French: laquelle, émue pour nous d'une immense charité afin de nous recevoir pour fils, offrit elle-même volontairement son Fils à la justice divine, mourant en son cœur avec lui, transpercée d'un glaive de douleur)

(Jucunda semper; 8 Sept. 1894; t. 4, p. 122)

<sup>14</sup>Albertus M. in opere Mariale. Tractatum De Mediatione etc., p. 52-54 et alibi.

<sup>15</sup>"Tantum compassa est B. Virgo ut, si fieri potuisset, omnia tormenta quae Filius pertulit, ipsa multo libentius sustineret." (Ad diem illum, 2 Febr. 1904; ed. cit., p. 78. Repetit Pontifex verba S. Bonaventuræ, I Sent., d. 48, ad Litt., dub. 4)

<sup>16</sup>"Ita cum Filio patiente et moriente passa est et pæne commortua, ut dici merito queat Ipsam cum Christo humanum genus redemisse." (22 Mart. 1918. Cfr. Inter sodalicia, apud Act. Apost. Sedis, t. 10, 1918, p. 182)

transfixion, is our Co-Redemptrix and became a concurrent cause of the life of grace and salvation; and, therefore, our Mother. The title of Co-Redemptrix was applied to the Blessed Virgin by the Sacred Congregation of Rites and which title was so consecrated on May 13th, 1908.<sup>17</sup>

Now, having considered Mary to be our Mother by compassion, we shall proceed to consider her our Mother as by declaration.

The Blessed Virgin was declared our Mother by the words of the dying Savior. We must consider more carefully from another angle what Leo XIII teaches regarding the interpretation attributed to these words of Christ which are of supreme moment: "Behold thy son—Behold thy Mother." We say that this is of supreme moment, because of our treatment of this fundamental question which is so fruitful in the mariological conclusions that are deducible therefrom. Did Christ, when He uttered these words, designate Mary, Mother of John, alone? or, did He designate her Mother of all men also? Did Christ Himself consider John solely and as an individual person; or, rather, as a personality representative of the whole human race? Now, the Pontiff clearly and plainly teaches that Christ, by these words, designated His Mother as the Mother of all men, and regarded the disciple as representative of all men. Very interesting to the theologian is the frequency and insistency with which the Pontiff so vehemently inculcates this doctrine. We read, in his documents, according to J. Bittremieux, this opinion explicitly stated not less than six times. All theologians know that the Pontiff here speaks not merely as a private Doctor, but as a Doctor of the Church, who, as such, although not using the privilege of infallibility, never-

<sup>17</sup>"Quo vero ejusdem Virginis Perdolentis cultus augeatur, et fidelium pietas gratique animi sensus magis magisque foveantur erga misericordem humani generis Conredemptricem." *Acta Sanctae Sed.*, t. 41, 1908, p. 409



theless, enjoys the highest authority; inasmuch as he is truly teaching the universal Church.

In the first place, not without cause, may one well affirm that the Pontiff implicitly presupposes this doctrine, when one hears him teaching that the most holy Virgin is the Mother of all Christians, having given birth to them on Mount Calvary, amidst the supreme agony of the Redeemer.<sup>18</sup>

Although these things may rightly be explained concerning the office of the Blessed Virgin, who, by compassion with her suffering Son, coöperated in our life, they could be held only as a natural foundation for the interpretation of Leo XIII, because of and in so far as the Cross-Annunciation, in which Christ solemnly announces this maternity, was announced in the intensity of her compassion.

This spiritual maternity of the Blessed Virgin proclaimed by Christ, one may implicitly read in this assertion of Leo: "There stood by the Cross of Jesus, Mary, His Mother—who being profoundly immersed in charity towards us that she might receive and accept us her children."<sup>19</sup>

Christ, from the Cross, most benignantly proclaimed Mary, in whom He entrusted the most maternal feelings; breathing naught else than love and forgiveness, when He committed to her care and keeping the whole human race in the person of St. John.<sup>20</sup>

One may also find the same assertion expressed in the following words of Leo: *Quae (Maria) nobis non humanitùs, sed a Christo est mater.* "Mary is our Mother, not after the manner of men; but, of Christ."<sup>21</sup>

<sup>18</sup>*"Virginem sanctissimam esse omnium christianorum Matrem, quippe quos ad Calvariae montem inter supremos Redemptoris cruciatus generavit." Quanquam pluries; t. 2, p. 254*

<sup>19</sup>*"Stabat juxta crucem Jesu Maria Mater ejus . . . tacta in nos caritate immensa ut susciperet filios." Jucunda semper; t. 4, p. 122*

<sup>20</sup>*"Mariam facilem, benignam, indulgentissimam, cui maternos plane indidit sensus, aliud nihil spirantes nisi amorem et veniam, de cruce praedicavit Christus, quum universitatem humani generis, in Joanne discipulo, curandam ei fovendamque commisit." Octobri mense; t. 3, p. 98*

<sup>21</sup>*Magnae Dei Matris; t. 3, p. 144*

The Pontiff also very clearly expressed the same opinion, teaching that Christ Himself, from the Cross, left the Mother of God, as Mother to the human race.<sup>22</sup>

Without doubt, the same opinion is expressed in the following words, where he calls upon Mary: "Pray for us, Thy children, O Sorrowful Mother, whom Thou didst accept as Thine beside the Cross of our Lord."<sup>23</sup>

Then, in words, than which none could be clearer, He testifies that Christ, when dying, wished that His Mother be left Mother of the disciple John, in the memorable testament: "Behold thy son;" and, in the person of John, the Church has always understood that Christ designated the whole human race.<sup>24</sup>

The same Pontiff once more reiterates to all the sons in Christ the last words as He hung on the Cross and left us a testament, "Behold thy Mother."<sup>25</sup>

Not less clearly, did Pius XI, of glorious reign, propose anew this doctrine of this predecessor by testifying that the sorrowful Virgin, participating with Christ in the work of redemption, was constituted the Mother of mankind and that she embraced and most lovingly cherished as her children all men who were committed to her by the testament of Divine Charity.<sup>26</sup>

And, again, that the most holy Queen of the Apostles,

<sup>22</sup>"Quod Dei Genitricem humano generi Christus ipse e cruce reliquit atque attribuit matrem." *Amantissimæ voluntatis*; 14 April 1895; t. 4, p. 198

<sup>23</sup>"Ora pro nobis, quos tibi apud Crucem Domini excepisti filios, o perdolens Mater." *Ad Sanctissimam Virginem pro Anglis fratribus precatio*; t. 4, p. 200

<sup>24</sup>"Moriens Matrem ille suam Joanni discipulo matrem voluit relictam, testamento memori: Ecce filius tuus. In Joanne autem, quod perpetuo sensit Ecclesia, designavit Christus personam humani generis, eorum in primis qui sibi ex fide adhærescerent." *Adjutricem populi*; t. 4, p. 238

<sup>25</sup>"... facere non possumus, quin omnibus et singulis in Christo filiis Nostri Ipsius cruce pendentis extrema verba, quasi testamento relictæ, iteremus: Ecce mater tua." *Augustissimæ Virginis*; 12 Sept. 1897; t. 5, p. 168

<sup>26</sup>"Virginem Perdolentem, participantem cum Jesu Christo redemptionis opus, constitutam fuisse hominum Matrem, Eamque homines sibi veluti testamento divinæ caritatis commendatos." *Litteræ Apostol. Explorata res*; 2 Febr. 1923; *Acta Apost. Sed.*, t. 15, p. 104-105



Mary, had all men committed to her maternal soul on Calvary.<sup>27</sup>

Summing up all that has been so far stated, we may say that the Virgin Mary was declared to be our Mother on Calvary; and, furthermore, that she was also constituted as such on Calvary. There is, we may say, a slight difference of meaning between the idea of the word "constituted" and the idea of the word, "declared." If we say declared, we would mean that the matter that then arose, arose simply out of the decision of the person speaking; but, when we say constituted, we mean that the declaration was an announcement that, certain relations having been entered into, the resulting status could now be officially mentioned. In other words, so far as the status of Mary being declared, this was a disclosure of the relationship that, at that moment, was constituted, because of her consent and because of the disciple's consent thereto; it being borne in mind that the relationship between Mary and Christ, she being His Mother, and having been from the beginning up until this moment, was a certain status; and that the new relationship of Mother of mankind began at this moment, as an actuality and a function; all function of this sort being hitherto latent. This would be the meaning.

The words of Pope Leo XIII merit our most careful attention. He vehemently puts forth the interpretation of the Johannine text, weighing the words of Christ, both from the part of the One Who speaks and from the part of those to whom He speaks, and also from or concerning the part of that of which He speaks. In order that we may rightly weigh these according to the Pontiff's opinion, suffice it to consider: Christ Who speaks, the Persons to whom He speaks, and the Object concerning which He speaks. He Who speaks is

<sup>27</sup>"*Sanctissimam Reginam Apostolorum Mariam homines universos in Calvaria habuisse materno animo suo commendatos.*" *Encycl. Rerum Ecclesiæ, de sacris missionibus provehendis*, 28 Febr. 1926; *Acta Apost. Sed.*, t. 18, 1926, p. 83

Christ the Redeemer, suffering and dying, completing the supreme act of His mission and handing over to Mary an inheritance of immense labor, which He thoughtfully bequeaths as His last will and testament.

Christ speaks to His Mother, suffering with and dying with her Divine Son; her heart being transfixt with a sword of sorrow, bringing us forth amid sorrow and excruciating pain, offering for us her Son to the Divine Justice. Christ speaks to John, designating the whole human race. Here, we must take note that Pope Leo XIII, in order solidly to establish this interpretation, has recourse to the perpetual mind and opinion of the Church regarding the representative personality of John.

But, especially, we can never sufficiently meditate (*numquam satis meditabimur*) upon the Object of which Christ speaks. This Object can be considered both from the part of ourselves and from the part of Mary herself. Considered from the part of Mary, Jesus proclaims her our Mother in the most solemn words amid the most solemn circumstances. Considered from our part, we receive from Christ an altogether peculiar right (*jus*); a certain participation in the right of Christ Himself. And, as we owe it to Christ that He communicated to us His Own right of calling and of having God as our Father; so, likewise, we owe Him for the right, most lovingly communicated by Him to us, of calling and of having Mary as our Mother.<sup>28</sup>

"If the object" says J. Bittremieux, "be considered from the part of Mary, Christ, by a solemn testament, bequeathed to her a perpetual office of Maternity of mankind, the offices of which she was to exercise in the future and forever."

In our analysis of the Cross-Annunciation, the theory concerning Christ Who speaks and the Persons spoken to has been quite comprehensively developed. Concerning the Object of which He speaks, we may make further deductions from the procedure that Leo XIII sets down; and this leads us to a substantiation of the idea that the Object of which Christ speaks is not merely Mary and John, as

<sup>28</sup>*Magnae Dei Matris*; t. 3, p. 144



such, for this does not essentially fulfill the purpose; but it is the creation of a union between His ever Blessed Mother and ourselves, the children of redemption. His object and His purpose from the Cross was to establish a filiation, which is the essence of motherhood and of sonship; a reality coming forth from the two correlative propositions, which, in themselves, first existed as propositional and which took effect when the will of the party of the first part united in this contractual relationship with the will of the party of the second part, since the resulting object (the relationship) necessarily depended upon the free will of both parties jointly; but not upon them individually and separately, as has been held.

From the two utterances where our Divine Savior each time expressed filiation (to His Mother, as being Mother of the disciple; and to the disciple, as being son of Mary; neither of which terms could be so expressed without containing the binding force of maternal and filial union) which, in this case, as announced by Christ Himself, it would seem quite evident that there can be no other union but one emanating from the filiation He was then establishing.

We have made so much out of the phrase, "the last will and testament," in the course of our arguments, that, with greater willingness, we desire to make the following quotations:

The whole human race was communicated to the Virgin Mother's care and solicitude. And, besides, Mary, generously accepting this inheritance of immense labor left to her by the testament of Christ, immediately began to fulfill all maternal offices towards all.<sup>29</sup>

Pope Pius XI is in perfect accord and with these words: "Inasmuch as the Sorrowful Virgin was constituted the Mother of mankind, she embraced and most lovingly took care of all those who are communicated to her by the testament of Divine Charity."<sup>30</sup>

From all this, it is manifest, according to our reigning

<sup>29</sup>Octobri mense; t. 3, p. 98

<sup>30</sup>Explorata res; Acta Apost. Sedis, t. 15, 1923, p. 104-105

Pontiff's doctrine, that the dying Redeemer by His words "gave to Mary a certain office, the functions of which she was unceasingly to exercise in the future." And this is clearly confirmed by the very use of the term "testament" which, as Bittremieux observes, Leo XIII used three times and the reigning Pontiff, thus far, has used once. He who draws up a will, certainly and without doubt, is not looking into the past, but to the future. Now Christ has been declared to have given His Mother by a testament, and He left us (by a testament of His last words), "Behold thy Mother." *Ecce Mater tua, quasi testamento reliquit.*<sup>31</sup>

Dying, He wished, by a memorable testament, that His Mother be left to John, the disciple, in whom He designated the person of the human race.<sup>32</sup>

This counsel of rare mercy, Divinely instituted in Mary, was ratified by the testament of Christ.<sup>33</sup>

"It may be asked why was the dignity of the Divine Maternity required as a prerequisite for the dignity of the Consortship of Christ, Mother of mankind, and Mediatrix. To which, we answer in brief, that the Consortship includes a certain ineffable exaltation of Mary to an office so sublime that it may be said to touch even upon the office of Christ itself. But so great a dignity to the Blessed Virgin in this activity naturally presupposes a dignity and excellence that the Blessed Virgin essentially possessed, since to act is later than to be. For, inasmuch as the office of Christ the Redeemer, the Head of grace and Mediator, presupposed the hypostatic union; so, also, should the office of Mary, as Consort of the Redeemer, Mother of mankind and Mediatrix, presuppose the dignity whereby the Blessed Virgin would intimately approach to the hypostatic union; and this dignity in the Blessed Virgin is nothing else than

<sup>31</sup>*Augustissimae Virginis*; t. 5, p. 168

<sup>32</sup>*Adjutricem populi*; t. 4, p. 238

<sup>33</sup>*Octobri mense*; t. 3, p. 99



the Divine Maternity. Through this excellence of Divine Maternity, than which there can be no higher, Mary truly borders upon the confines of the Deity, and was made worthy that she should obtain the Consortship of the office of Christ in order that, with Christ, she should be, in her own way, the cause of grace in us and be a Mediatrix for us, although under Christ, the principal Mediator. From this Maternity, there follows a conjunction of will and mind between Mary and Christ. This conjunction is necessary for the office of Consortship."<sup>34</sup>

And, we may go on to say that not only was this conjunction necessary in the establishment of the Divine Maternity; but, likewise, in the establishment of her Spiritual Maternity of us.

If our Blessed Mother was declared, as they said, to be our Mother from the Cross; then, we must admit that this was a declaration of relationship. Should this not be so, then, she could not have been constituted Mother and the disciple constituted son; and that, as we have already shown, is a relationship.

The fact of eligibility is not necessarily a fact of function and this distinction brings out adequately the different status of mariology previous to our declaration and the logical,

<sup>34</sup>Quaeret quis cur Maternitatis divinae dignitas praerequisitebatur ad dignitatem Consortis Christi, Matris hominum et Mediatrix? Ad quod breviter respondemus consortium includere ineffabilem quamdam Mariae elevationem ad munus tam sublime, quod tangere dicendum sit ipsum Christi munus; atqui tanta dignitas B. Virginis in agendo connaturaliter praesupponere debuit dignitatem et excellentiam B. Virginis in essendo, cum agere sequatur esse. Idcirco, sicut Christi munus Redemptoris, Capitis gratiae, et Mediatoris praesupponebat unionem hypostaticam, ita et Mariae munus Consortis Redemptoris, Matris hominum et Mediatrix praesupponere oportuit dignitatem qua B. Virgo ordinem unionis hypostaticae tangebatur, quae dignitas nulla alia est quam Maternitas divina. Per hanc enim Maternitatis divinae excellentiam, qua altior non datur, Maria, vere ad fines deitatis attingens, digna fuit ut Christi muneris consortium obtineret, ut cum Christo, suo modo, causa esset gratiae in nobis, ut comedatrix esset cum, quamvis sub Christo Mediatore principali. Ex hac etiam maternitate consequitur conjunctio voluntatis ac animi inter Mariam et Christum, qualis conjunctio ad munus consortii requiritur. Bittremieux D.M.L. XIII

integrated mariology explicitly stated within and by our declaration.

Therefore, inasmuch as these two propositions, "Woman, behold thy son—Behold thy Mother," are essentially one and must be so considered, and it would seem have not been heretofore so understood; therefore, it is evident that neither one of the propositions in its hitherto mutilated separation, has ever been completely understood. Eligibility of salvation, is not salvation. Eligibility of grace, is not receiving grace. In like manner, eligibility to hold any position or exercise the function thereof is not holding that position nor exercising its function, even as, for example, one appointed to public office cannot hold the office nor exercise its functions until after the appointment is ratified. On this, we again quote Leo XIII, in his encyclical, *Octobri mense*: "This counsel of rare mercy, divinely instituted in Mary, was ratified by the testament of Christ."<sup>35</sup>

Likewise, we may also say that potentiality is not actuality, and this is an important point for so close is potentiality to actuality that it is very apt to deceive the mind; and this source of error comes from the fact that all the necessary qualities of function are contained in potentiality. Potentiality and actuality are alike in quality, the difference being that actuality possesses a divine appointment to be and to perform. For all things that come to pass in time and place are by divine appointment which, however, operates in harmony with the consent of the individuals, thereby preserving both the validity of Divine Sovereignty and the integrity of free will.

The idea of a distinction between eligibility and actuality or between potentiality and actuality is involved with the idea of free will and gives to the entire matter such validity that the soul in its essence is in no wise violated by any of the functions that it assumes to perform. This includes the particular case of the Blessed Virgin Mary, who by free will

<sup>35</sup>"*Tam carae misericordiae consilium in Maria divinitus institutum et Christi testamento ratum, inde ab initio sancti apostoli priscique fideles summa cum lætitia senserunt.*" *Octobri mense*; t. 3, p. 98



and contractual relationship became the Mother of mankind. Previous writers, in order to obtain the conclusions that seemed to be compulsory, and assuming all things as being derived from the First Annunciation, without being aware that they were making such assumption, necessarily assumed that in this matter there was a considerable period of latency; that is, what, in reality, would have been the period of Christ's lifetime. This they did for the reason that their conclusions, because of this method of thought, exceeded their premises; about as far as they were able to go with their procedure was to hold that on the Cross Christ confirmed an implication; and, while they wished to make their position consistent, they did not perceive that new functions had to have a new beginning. Our position of explaining the contractual relationship and the part free will takes therein, as being a matter of the Cross-Annunciation, entirely does away with this difficulty, where, if our predecessors had been perfectly logical, they would have had to assume a continuing period of latency, which, by the way, they did not assume in words but only in thought and in doctrine, leaving in their logical procedure something of a hiatus, which could not well be avoided, if all things are to be construed as depending upon the First Annunciation. The entire theology of the matter is very much clarified and made much more logical by this advanced method of deducing from the Cross-Annunciation the intrinsic relationship of correlation.

It was on Calvary that the only necessary sacrifice was consummated. For this, Christ came into the world. "Behold the Lamb of God, behold Him Who taketh away the sin of the world." The Sacrifice of the Cross was preordained by God; so, likewise, were its attendant circumstances. Infinite satisfaction, which alone was adequate, brought about our salvation; and it is this Sacrifice of Golgotha which alone not only brought us our salvation but is the source of infinite merit. Scripture attests that the passion and death of Jesus Christ is the culminating act of the very purpose of the Word Incarnate, to which our ever Blessed Mother yields her con-

sent at Nazareth, which is essential; and, again, yields her consent, which is essential, in the institution of that Motherhood which, it would seem, was the last indispensable act of the Crucified Savior; for the Evangelist writes: "Afterwards, Jesus knowing, that all things were now accomplished."

The glory of Mary and her exaltation are dependent upon and united with her Divine Son. "When His name was dishonored, then it was that she did Him service; when Emmanuel was denied, then the Mother of God (as it were) came forward; when heretics said that God was not incarnate, then was the time for her own honors. And then, when as much as this had been accomplished, she had done with strife; she fought not for herself. No fierce controversy, no persecuted confessors, no heresiarch, no anathema, were necessary for her gradual manifestation. . . . Thus was she reared without hands, and gained a modest victory, and exerts a gentle sway, which she has not claimed."<sup>36</sup>

## II

In order to set forth our proposition with perfect clearness, it has been necessary to analyse the various propositions very minutely; and this we have done with great thoroughness and we hope to be excused; if, in our desire for further truth, we have, with considerable frankness, drawn lines of demarcation and have shown where it is that we are compelled to disagree with views that have been formerly held. Our desire fully to explain the subject and the rigor of logic have induced us to be very frank in setting forth this newer and more comprehensive understanding of this important matter. It is the seriousness and importance of our subject that has constrained us to make our statements so thorough and so lucid that there can be no chance of their being misunderstood.

In order to show just where we are, we will say that the union established on that first Good Friday between the ever Blessed Mother and ourselves has been amply shown.

<sup>36</sup>Card. Newman Mix. 358



In the preceding chapter, we contemplated the first utterance and considered it unilaterally and individually, in order to bring out the meaning our Divine Savior placed before the consideration of His Mother. This first utterance was strictly propositional. We are now to consider the second utterance in the same way, which is also propositional. These two utterances, though in themselves and intrinsically propositional, nevertheless, contain within themselves the wish of the dying Savior, Who, as we now clearly understand, was speaking in contractual language, enlisting and procuring contractual consent, which, when the same was given, the filiation between the ever Blessed Mother and ourselves was established.

The love our Savior had for His Mother can never be adequately described. He had lived with her for thirty-three years, and during this protracted interval, Their association as Son and Mother must have been a continual advance and increase in love and devotion. The spiritual, angelic beauty of the human soul of her Divine Son, the inspiration of His heavenly example, the attractiveness of His behavior, the docility of His humble submission, and the glimpses granted her, at times, of His Divinity must have increased within her soul a plenitude of grace; and grace, we may say, is of love.

He had communed with her through the passage of these many years; and, no matter what Their conversation or Their ecstatic intimacy of relation might have been, or that of St. Joseph, it was always, as it were, only between and among Themselves.

But now our Divine Savior, in the agony of Golgotha, is giving away His Mother. Nailed to the Cross, crowned with thorns, lacerated and torn out of human shape because of our atrocities, in their effect of culminating in punishment for our sins, He turns to us and He pleads with us as He tells us to look upon her and to accept her. No wonder that the sun drew back and did refuse to shed its light, no wonder that the earth did tremble and the dead arose from their graves and appeared to many, while the Redeemer of the

world is giving a Gift to those whose sins are so cruelly weighing down upon Him and crushing His Heart; and He returns love for enmity, giving His Own sweet Blessed Mother to us, to us whose cruelty was the cause of it all.

"Behold thy Mother." But how are we to behold her? The shepherds found the Child and His Mother and they beheld her as the Mother of Jesus. The Magi came from the far East, and Scripture tells us, "they found the Child with Mary His Mother." The angel who appeared to Joseph said: "take the Child and His Mother." Always and throughout all Scripture, we find the union of the Divine Son with His Blessed Mother. On Calvary, we see the same picture, the Child and His Mother.

We raise our eyes to the summit of the Mount and we gaze upon the Cross, outlined against the darkening skies. We see Jesus writhing in agony, quivering in torture, Divinity withdrawing Itself from that incomprehensible union of the God-Man. We see Jesus with the pressure of the world's sinfulness so crushing His Sacred Humanity that there was wrung from His heart, now beating Its last, that cry of agony that will ever continue to be heard throughout the ages. "My God, My God, why hast Thou forsaken Me?" In this hour of the redemption, in this moment of our salvation, it is our loving Divine Savior Himself Who is thinking of none but us. He changes the scene and we see Mary. She rises before our vision as a great sign appearing in the heavens: "A woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars: and being with child, she cried travailing in birth, and was in pain to be delivered."<sup>37</sup>

Verily is she bringing us forth in pain and in agony and in transfixion of soul. Jesus has just spoken to her; He had, but a few moments before, placed it before her attention, whether she would accept or whether she would reject us in the person of St. John; whether she would take unto herself as being the children of Christendom, those for whom He was now telling out the last drops of His Precious Blood.

<sup>37</sup>Apoc. XII:1, 2



Plunged into the depths of a flood of bitterness and sorrow, there she stands, the poor dear Mother, and she is now asked in the sacrifice of her only, her Divine Son, to take unto herself the new sons born by the Precious Blood. Her consent, becoming an eternal fiat in the presence of angelic witnesses, has already been given amid the tortures beneath the Cross; and Jesus, the Crucified, changes the picture.

He would now have us look upon His Mother, now that He is hanging between heaven and earth, where we have placed Him by our offenses. He would have us look upon His Mother in another relationship. He would speak to us as children and draw our thoughts and our affections and our hearts to her; not, as heretofore, in her association with Him, as "the Child and His Mother," but with a new association, and with a new relationship between her and us. He would change the picture; and, where He was the Child, he would substitute us. He would make us the children and His Mother the Woman; and us "the rest of her seed." He fastens our attention on the Object of His love, His Own Mother. Now that He was to leave the world, He would have us behold her our Mother and in the same relation that He Himself had been wont to behold her. She was His Mother. Now He seems to be unmindful of Himself, and forgetful, as it were, of His Own filial love and affection, thinking only of the purpose for which He left His Father's home, thinking only of us, for whom He came into the world; came to save and to earn an eternal inheritance; and he says, making His last appeal, "Behold thy Mother." But, remember that this was not that we might behold her merely in her relation to Him as "the Child and His Mother;" rather, that we might behold her in that closest and noblest of all bonds, the maternal and filial relationship; and ever after so to behold her through the medium of filiation between ourselves and His Mother, now become our Mother and ours ever to remain.

What a picture there must have been when the host of high heaven gathered around the throne of the Father and stood in awe while Jesus was speaking to sinful humanity;

to us whose sins were the cause of His sacrifice and death. He turns to us and offers for our consideration the acceptance of His Own Blessed Mother. Jesus turns to the sinful world and He pleads with us to accept the offer that He is making, the offer of yielding forth His greatest Treasure, His Own Mother, to be our Mother.

We have seen that Jesus first spoke to His Mother regarding us, and, that, in doing so, He directed her thoughts and her attention to the children for whom He was then dying and He turned her thoughts away from Himself to us and also that He told her to behold us in that closest bond of affection of Mother and son. Why did He first speak to Mary? She was His Mother, eternally preordained by God the Father, immaculately conceived, the sinless Mother who had ministered to Him through the overshadowing of the Most High, having conceived of the Holy Ghost His human nature, nearest and dearest to Him of all in the world, of all creation. He respected that maternal office in which the Triune God coöperated; and, therefore, He first placed before her consideration her acceptance of us. He spoke to her regarding sonship in the person of the disciple. He placed before her the fact that He is about to create a union, the result of which is to establish a new filiation. This being done, the matter wholly and entirely placed before her consideration, He then turns to us and places the same consideration before us. Could Infinite Love surpass the love on the Cross? Could anything be imagined that involved greater charity and generosity than this last utterance of our Divine Savior to us regarding His Own Blessed Mother? He places her, as it were, before us. We almost hesitate to make the statement, but Christ has made her for us; offering her and her services, her plenitude of grace, her part in our redemption,—to us and to our acceptance; and He offers all this to us, it must be borne in mind, through the relationship of Mother and son. Is He



unmindful of the union that binds Him to her? No, even though His love was greater than all, greater far than the sum of all the love of all human hearts throughout the ages of humanity, for it is Infinite; but now at this moment, it expends Itself, and as would seem, and as in reality it is, His love expends itself all for us. Breathing His last, He seems, for the moment, to sever His Own union and He bids us look upon His Mother, whom He is separating from Himself by the atrocities of the Cross, and He gives her to the world; but, ours only if we agree to the acceptance of this, His last appeal, "Behold thy Mother."

Was it an easy matter for our loving Savior to take His greatest Treasure and place her before us, displaying a humility greater far than had been shown by any other act of His whole life? offering to us, if we should accept or not, His Own Mother?

Well did our Lord know that even as He would be rejected and be an outcast, and His life of love and sacrifice by many be rejected, even so did He know, when He was offering to us His Own Mother, and presenting us to be her children, that the majority for whom He had bled and died would not appreciate the Gift. He also knew that her love was associated wholly with His love; and that, since He was now to die for us whom He loved far more than the Human Nature which He had assumed, so too, His Blessed Mother, who loved Him as no other Mother could have ever loved a son, also loved us because of our future happiness and our salvation; and, since her love in our redemption was commensurate with His, as she had so beautifully expressed it, "Behold the handmaid of the Lord; be it done to me according to Thy word," He proposes her to be our Mother.

Glorious St. John, thou beloved disciple, privileged with special friendship and affection by the Divine Son of the Blessed Mother, with thee, we stand close to the transfixed heart of the Virgin Mother; and, with thee, though unvirginal, unholy, and unworthy, we unite our consent; and, with hearts overflowing with gratitude and appreciation of this last Gift, we would that we were able to express the

sentiments that arise within our hearts and we take her, as our Mother, and we receive her unto our own. Worthy representative, thou art far more worthy than are others of being the personality that united with the personality of the ever Blessed Mother of Jesus Christ, our Savior, as Mother and son. Thou wert there when the Omnipotent Testator bowed His head and died; and, as St. Paul tells us, it was only then and not till then that a testament becomes effective; and we see Mary standing between heaven and earth, as one of a twofold relationship established, not only between God and herself the ever Blessed Mother, but now also between herself, the ever Blessed Mother, and ourselves.

Our thoughts cannot dwell upon Calvary and we not realize the pangs of a spiritual childbirth, which, in its effectiveness, was universal. As it was Jesus Who died for all, so was it the Mother who gave Him to us at the Grotto of Bethlehem, who was given to us by Him to be our Mother at the Cross, that she might transform "those whom God foreknew" that they might "be made conformable to the image of His Son." Christian intelligence, as well as religious instinct, has always accepted our Lord's appointment of Mary. Can we deny the Mother of Bethlehem to be our Mother, when so declared and constituted our Mother on Calvary? This has always been the teaching of Holy Mother the Church; and, when she teaches the Communion of Saints, she accepts this Motherhood as the complement of the Fatherhood of God and the Brotherhood of Jesus Christ. Since Mary is our Mother, and the Mother of God the Redeemer, and so constituted; she is endued with special prerogatives of grace for her maternal office. Both her maternities are supernatural. Therefore, both her maternities are the effects of grace, transforming her to fitness for these two maternal offices. As mother of mankind, Mary immediately assumes a threefold office: Mediatrix, Coöperatrix, and Intercessor.

It is "by the things that are made" that "the invisible things of God are clearly seen." This being true of all crea-



tion, animate and inanimate, we find it in its highest application in the maternal heart of Mary; for, she has something in common with the Second Person of the Blessed Trinity, a place which none other can have: she is the Mother of the Word Incarnate. No wonder that we look unto the Divine Maternity, wherein we see mirrored, faintly indeed, yet, nevertheless truly, some image of the eternal Father's love. As we stand on Calvary, we see the Will of God yielding the Fruit of the Virgin Mother's womb, a Victim to God, and we see that she should stand by and we witness the consummation of the awful sacrifice. Knowing, as she did, that His death was our salvation, we need not hesitate to believe that, in her love for Him, her will was conformed to His, and that she resignedly consented to His human destruction, as He Himself desired it, in order that we, her children, might have life and have it more abundantly. Her maternal acceptance of God's will in this is, to us, an image of the Father's Infinite love. Our eternal Father's love is beyond our comprehension. In it, there was no real pain of parting, no agony of separation, no heartbreak of helpless sympathy; for, in God, there could not be these things; but the sight of them in Mary, as she accepted the death of her Son that the world might live, surely helps us to understand better that "God so loved the world as to give His only begotten Son;" and the Divine Son so loved the children of men as to give to them, in the closest union conceivable, His Mother to be their Mother.

Oh Mother! Thou art indeed our Mother. We are not as orphans, whose mother is no more. We turn to Thee, fearing only and trembling only lest we should be drawn away, as have been so many, by the false allurements and by the vain pleasures of the world; and thus lose the love of thy Divine Son, Who satisfies our every heart's desire, Who is beyond our thought and beyond the expression of words, Who is so magnificent and munificent in Himself and in His works; Who has made Thee, His Mother, to be our Mother by a condescension of sweetest, creative love. Thee has He given to help our poor humanity; and, gratefully, do we ac-

cept and take to ourselves in warmest sentiments of love and gratitude the Gift vouchsafed to us. We take Thee with the disciple to our own. Be near us now, gentle Mother, and at the hour of our death.

"Behold the handmaid of the Lord; be it done to me according to Thy word." This is the ever Blessed Virgin Mary. This is her life; it is her perfection. With perfect submission, with docile acquiescence in the Divine Will, she breathes forth on Calvary her life's motto; as she did at that ineffable, peaceful and joyous moment, the happiness of which is known only to God and to Mary, the Angelic Annunciation. In those rapturous moments when the Creator drew His fair, immaculate Creature to Himself; and when she drew her God within and among us; when a union took place in time that will continue on through the eons of eternity; when all the joys of saints and angels flooded her soul, her will was united with the will of God. But, it was united not more perfectly, not more closely than when she stood on Calvary, her heart being pierced with grief and anguish and uttermost sorrow, while her whole being, her body and her soul, were smitten with pangs unknown to us; even as the joys were unknown to us which inundated her soul in the presence of the angel.

The angel's presence was brief. He soon departed. Days ran into weeks and weeks into months, and Mary held Jesus in her arms. She is feeding at her breast Him Who gave her existence. She looks upon the Desire of nations and she sees Him grow from childhood to youth, from youth to maturity. The years roll on, the day approaches, the hour is at hand; she stands at the foot of the Cross. She looks up to her beauteous Babe. They have pierced His hands and His feet; they have crowned His head with thorns; they have opened His veins, whence trickles forth His Precious Blood. In that hour of utter abandonment when her soul was weighed down into the depths of untold anguish, there was only one thought that sustained her and that was the salvation of mankind. The Precious Blood oozing forth from His Sacred Humanity was washing away the sins of the world.



"Be it done to me according to Thy word" was the principle that animated her life, a life at this moment widening its usefulness coextensively with the efficacy of the Precious Blood; and, as she was Mother of the saving Blood of Jesus Christ, she becomes Mother of the permanent, consequent effects of that Precious Blood which brought forth the children of redemption. To each of these children of redemption, the Savior now speaks and says, "Behold thy Mother." The bequest is made, the relationship is established. Henceforth and for all future time, she is our Mother. This is her crowning glory, the Divine Son's legacy to humanity, the Medium through whom are to pass, His gifts softened and sweetened by her Maternal Heart. This is His last testament, His final appeal, that His Own sweet Mother is to function in the capacity of a Motherhood; through which, our prayers, our sufferings, our longings and our petitions may pass, changing their stain of unworthiness and sinfulness before the throne of God, and be presented there by the Immaculate Mother as the offering of us, her children.

She who had coöperated in His birth, in His life, coöperates also in His redemption and in His death; and now, she coöperates to secure the permanent, consequential effects of that birth, of that life, of that redemption, and of that death. Infinite merit from the flood-gates of heaven, through the channel of the Divine Maternity now continuously pours upon us through her Maternity of mankind. God would exalt her, not only for Himself; but also, for us, this greatest, holiest, sweetest of all maternal characters, this Woman blessed among women; this Woman conscious of her Divinely appointed responsibilities, who, through prophetic vision, beheld the place allotted to her in our salvation, and declared prophetically: "All generations shall call me blessed." May we ever look upon her according to the words of our Divine Savior dying upon the Cross, "Behold thy Mother."

This is our message, the message of our devotion, the appeal of the Sanctuary of Our Sorrowful Mother, our Mother whom we also may invoke: "O hope of the pilgrim! lead us

still as thou hast led; in the dark night, across the bleak wilderness, guide us on to our Lord Jesus, guide us home."<sup>38</sup>

### III

We have had one purpose in mind in writing this book. The Sanctuary of Our Sorrowful Mother has a message that is a development of a teaching that is innate within Catholic faith, and this message was recognized and honored by Holy Mother Church, when His Holiness, Pope Pius XI, through a rescript issued in February 1930, crowned the mission and purpose of the Sanctuary with an Ecclesiastical feast day, to be annually celebrated there on Mothers' Day. This new feast, we repeat, is the culmination of all the other feasts of our Blessed Mother. It is the Fruit of her Divine Relationship, of her exalted personal characteristics, of her Martyrdom, of her coredeeming properties. It is the final allotment of Infinite mercy; humanity's greatest bequest. No wonder that every child of Mary rejoiced when Christ's Holy Church confirmed in the minds of all the Maternal Character in the Divine plan bequeathed to us.

The message of the Sanctuary is this which you have been reading. Here is the embodiment of the teaching that actuated us in producing these pages. The development of this devotion has been a great imperative. It has urged us to set forth in explicit form this precious doctrinal teaching of Calvary, which, we believe, will be of tremendous spiritual benefit. It comes at a most favorable time in the history of religious thought, and we ask that what we have spoken through these pages be received in the same manner as we are proffering it.

This motive has led us along our course. To expound the truth herein contained has been the object of our endeavor, and it has had all the emphasis of our thought and soul, postponing the material manifestations that are to be expressed in the form of appropriate edifices.

Sanctuaries have grown into greatness because of the message they gave and because of the spirit that pervaded them,

<sup>38</sup>Newman, Mix. 359



rather than from any other means. Therefore, we may assuredly say that to develop the soul of an institution is the one matter of primary importance, letting material endeavors take their proper and secondary place.

We consider that the things "of the spirit" are of such paramount importance that they shall always first have our thought and attention. And, with this in mind, we have proceeded to produce this book as a development of the thought and message of the Sanctuary, leaving to subsequent time and to further effort the appropriate symbols for so great an undertaking.

To call attention to the foundation whereon the spiritual message of the Sanctuary must be based, we may humbly refer to our Divine Savior Himself, Who, in order to establish the Church, first promulgated the soul of Christianity; and all subsequent endeavor relating to material things has only been to furnish that soul with a body. In like manner has the inspiration of the Sanctuary's message been promulgated, in order that it might first secure a solid foundation; and, upon this, we hope to symbolize in a fitting manner the thought that we have expressed in this volume and which we will continue to express. We lay it down as a principle that the material can only be built as an expression of the spiritual and as an unfoldment of its mission, and that they must retain this relation.

"Behold thy Mother" is the message, the word of the Sanctuary; the life of its soul. It has taken for its own the cause of our Mother, the Sorrowful Mother of God, and it sends forth an enlightenment on Marian teaching, which otherwise would not have been.

Surely, if our Divine Savior requests us to look upon the ever Blessed Mother when He appeals to us "Behold thy Mother," He could not mean and does not mean that we take simply a momentary glance, as if looking at an object; but we see that He intended us to behold her as she is; from her part in her maternal relation to us, and from our part in our filial relation to her. To you, child of the same Blessed Mother, of whom He was the First-Born, He speaks. The

words are those of the dying God-Man. Even now, He looks upon you for whom He sacrificed all; and, this, to you, is His last appeal, His final bequest. Do you not hear the re-echoings of those solemn words? Is not your heart filled with gratitude for this, His last legacy to you of His Own Mother? Do you not hear Him say: She is My Mother, the One through whom I came to you, and I now make her your Mother, the One through whom you come to Me? Behold how He favors her above all other creatures; how He loves her above all angels and saints; how He bestows upon her His filial submission, and now He asks you to favor her even as did He, to love her above all else and to be submissive, even as was He, and He says: Even as she is My Mother, I give her to you to be your Mother. She who is the Custodian of all My merits and graces, may she give to you, only as a Mother can, the fruits of My atonement. Behold how our Divine Savior regarded her in the last moments of His life, thus bestowing upon her the crowning glory of her most intimate association with Him by constituting her our Mother. This is His last will and testament, His Own Annunciation, bequeathing the greatest Gift He could give outside of Himself; and He presents her to you, verily, your Mother.

Throughout the past, those who have been held in highest esteem have been honored by great memorials to recall the glory of former days and to give inspiration for further achievement. The world ever builds memorials to its great statesmen, warriors and philosophers to perpetuate their principles, visualize their characters and to inspire its youth. The Sanctuary is a Memorial to the greatest Woman the world has even known, the Mother of Christ and our Mother. Was ever any other of God's creatures more worthy of a memorial?

The Sanctuary has for its mission and purpose, not only the propagation of this Gospel, now, by its own efforts, crowned with the glory of a Church feast day; but, also, there is contemplated the erection of a Memorial, a Place of Pilgrimage, whither all may come in person or by spiritual



participation; as a National acknowledgment and acceptance of the Divine bequest, so that this crowning glory placed upon the Virgin Mother from the Cross may become fully realized. We must have a treasure-house for this last Will and Testament.

St. John, our representative on Calvary, said of himself: "From that hour, the disciple took her to his own." "He signed that testament," says St. Ambrose (d.397), "a worthy witness of so great a Testator."<sup>39</sup> He, like ourselves, was made the beneficiary of our Divine Savior's last Will, and gave us the example of visible demonstration. Even as he, so should we, by visible sign, acknowledge this last Will and Testament.

Now, that the Cross-Annunciation has been propounded and promulgated by the Sanctuary; and, by Holy Mother Church, dignified and glorified in festal conformity, it must have a visible sign, and this visible sign must be the Sanctuary of Our Sorrowful Mother, the birthplace of this Feast of Love, even as St. John, in proxy of us, openly and publicly "took her to his own."

Because of these multitudinous blessings so intimately associated with us all, we call upon you, dear reader, to take Mary unto your own and to do your part that this crowning glory of your Mother may become actualized through your filial love, affection and gratitude. This is the mission and purpose of the National Sanctuary of Our Sorrowful Mother.

<sup>39</sup>"Testabatur de Cruce Christus, et testamentum ejus signabat Joannes, dignus tanto testatore testis." L.X Exposit, in Luc., super illud: Tradidit spiritum, n. 131. t. III, col. 334

## CHAPTER IX

### Reciprocal Love

**I**N OUR procedure in this book, we have followed one proposition with another in such a manner that the entire matter is a sequence where the developed proposition follows closely upon the proposition from which it is derived. However, we wish to call to attention that the subject with which we are dealing, that is, the plan of salvation and various details thereof as affecting our thesis, is not a matter that is similar to the process of blind fate and an irresistible mechanical destiny; but, in the order of events, there was an interruption between cause and the effected result in such a manner that a result was obtained far different than that which blind necessity would have indicated. In other words, belief in a divine providence is not fatalism. In this matter of our deepest concern, there was a divine intercalation and what would have been a necessitous result was set aside so that man could become the heir of grace and this process was carried out into its various details. It is the subject of our thesis to show the results of this intercalation as appear in the office and spiritual function of the Virgin Mary.

We recognize in the creative act on the Cross the maternalization of that sweetest, holiest, and purest of all creatures, God's positive proof of His beneficence and infinite love. We became a party within this creative love through the establishment of this spiritual and supernatural filiation, which establishes the union of which we have so profusely spoken. Before His Sacred Brow leaned forward in the final agony of death, He had welded His Mother to us, her children, with bonds filial and maternal. He had implanted His new dispensation of mutual, reciprocal nature between Mother and child. Love is the only emotion that is essentially reciprocal. Love that is not returned for love is love in vain.



That our Divine Savior went so far beyond the mere enunciation of a maternal and filial relationship must be evident, because the fruits and outgrowth of this union must be love; and that love must be implanted in the maternal as well as in the filial heart. Had this not been, the correlation would be an empty union, devoid of the very purpose for which it was announced and established. When our Divine Savior elevated His Mother into the capacity of Motherhood in regard to us, He infused into her heart all the tender feelings natural to a mother, increasing them in their dignity and function in the same proportion as the spiritual is over and above the mundane. The same deposit of love, positively implanted into our hearts was a love filial and childlike. This active disposition on our part towards our ever Blessed Mother is on a higher and more exalted plane than all earthly loves. This also seems quite evident because He Who left His Father's home and assumed human nature for our redemption, gave to us as a final Gift something that is not only substantial and immutable, but something that is in harmony with the nature of the Divine Giver. Were this mutual love of mother and child and child and mother not the outgrowth of this union, then the Gift would be merely a nominal one and not real and substantial. We shall now proceed to clarify this matter by showing the effects of this reciprocal love and the graces consequent therefrom.

We have had occasion to speak at length of filiation and to analyze the kinds of filiation that can exist. Reciprocal Love, the theme of the present chapter, depends upon filiation; but, before we go further into this proposition, let us attempt to come to some realization of the paramount position that reciprocal love holds in our thesis.

It can be readily seen that the omnipotence of God, if we take it to mean all the power there can be, vast and beyond our comprehension as it may be, is in no respect an adequate cause for continued activity throughout the universe for any increase of function; for, if God possesses all possible power, there is no need of continued function for the increase of power. Likewise considered, omniscience infinitely

extended would also cease to be an adequate cause for further activity for increase of knowledge. At this point, it can be observed that in the exercise of power and in the exercise of omniscience, the infinite manifestation of God would fall far short of that definition which declares that God is love. However, when we take this concept of love and infinitely extend it, we obtain an altogether different result; for, with love as a motive for continued activity, we can see that, if there are any created beings who in time become the objects of beneficence, there can also be other subsequent created beings who, likewise, could be objects of beneficence; and, therefore, without end, love be an adequate cause for continued function.

Furthermore, we may observe that power and knowledge could reach their maximum without any participation in power and knowledge by whatever are the objects of infinite power and knowledge. On the other hand, as the very nature of love is beneficent, the infinite increase of love involves the sharing of love with the objects of its beneficence. An intimate relation in love relationship, on the basis of cause and effect, is filiation and this we have thoroughly discussed in a previous chapter.

By the process of reasoning we have followed and by a proof already shown, we have set forth that there is now existing a filiation between Mary and ourselves and that it is not the filiation of Mary and Jesus as Mother and Son, but it is our own filiation and has for itself another origin.

Owing to the importance of the subject of reciprocal love, it becomes necessary more deeply to enter into this maternal and filial relationship, this union that is different from other unions. It is this union, this creative act of Calvary, that establishes the basis of reciprocal love between Mary and us. Reciprocal love, as described, is contingent on this established basis of filiation; and this filiation is a relationship which exists whether or not it has been heretofore recognized.

In the various filiations, we may observe certain relations and qualities. There is a quality, a relationship, in these



filiations which is and must be the basis for reciprocal love. It is a patent fact that there is a supernatural filiation between Jesus and Mary and that this relation is between these two parties or two terms. In order that a relationship be established between Mary and ourselves, and it have a reciprocal nature, it must be fundamentally established between the two terms, Mary and ourselves, and have an existence, in itself, that is beyond and above our observation and contemplation.

Attributions do not and cannot form this factual basis; since our ascribing a filiation would not make it so, essentially and of itself. Only a filiation suffices which, necessarily, includes two parties and the free will of both; in the realm of grace; thus only can there be any basis, and that basis must be of and in a filiation. The fact of an original filiation between Jesus and Mary is not a compulsory basis for a filiation between Mary and us.

It must be always borne in mind that our Divine Savior made two statements, bilaterally associated, "Woman, behold thy son—Behold thy Mother." Clearly did He express reciprocal relationship, designating one term in the capacity of son and the other term in the capacity of mother. In the first utterance, He directs the thoughts of Mary to the disciple, pronounced as "son"; and, in the second, to the disciple, directing his thoughts to Mary in the term of "Mother," thus establishing, by their mutual consent, that relationship which is correlative and reciprocal, the consequence of which must be termed filiation.

Now, because of the manner in which the two sayings of Christ were made from the Cross, it is evident that the filiation that results in reciprocal love is the essential part and indicates the essential nature of the Cross-Annunciation. And we are in a position to state that any other discussion of filiation is simply discussing part of the proposition and that it is only in the discussion of reciprocal love that the contractual relationship reaches its completion; and, thereby, the entire matter takes on the final phase of reality. This gives to the filiation that we are describing that position of

emphasis and finality that it deserves, as being the culmination of the Divine Contract.

Reciprocal love is mutual love. It includes the love that is given by the one who receives love. This love was generated by Divine Power Itself, and was infused into the heart of our Blessed Mother; and, likewise, into the hearts of her children. So intense was this infusion that it established filiation, which is the very essence, as well as the root and foundation of the sweetest sentiments that rise everlastingly in the human heart.

This love, spiritually uniting us children to the Blessed Mother, was brought into existence by nothing less than a creative act; and it was the last and final act of love, an act of creation. This being so, this love essentially must be so reciprocal that one would be void without the other. Therefore, there is required receptive capacity in the one; and, likewise, there is required receptive capacity in the other. Our Lord Himself made the statement, "Greater love than this no man hath, that a man lay down his life for his friends." (John XV: 13) His love, therefore, was ours; because it was wholly exercised for us; and, to show our appreciation to our Savior, we must, if we wish to be united with Him, carry out the express wish of the Holy Ghost, "Son, give Me thy heart."<sup>1</sup> The chain which binds us to the eternal, and to all things of the eternal, must be welded, link by link, with acts of love. There is no other bond that will unite the temporal to the eternal. So, too, there is no other bond which unites us indissolubly to our Blessed Mother, than love.

We again quote the eminent Mariologist, Cardinal Lepicier, who so beautifully and fittingly expresses the nature of this reciprocal love. "In appointing Mary to be Mother of men, God inspired her soul with the tenderest feelings of which motherly love is capable. So also in making us her children, He infused into our hearts the purest sentiments of love and veneration that sons can have towards their mother. These sentiments, then, are the work of that Divine

<sup>1</sup>Prov. XXIII: 26



Spirit, 'who is the pledge of our inheritance,'<sup>2</sup> and through whom we 'have received the spirit of adoption of sons, whereby we cry: Abba (Father).'<sup>3</sup>

"Just, therefore, as we have a full confidence in God our Father, who loves us and cares for all our needs; so, also, we should have a boundless trust in Mary's powerful help. And this trust should be accomplished by those same sentiments of love, reverence and submission which a dutiful child entertains toward its mother.

"Let our care be to love, honor and exalt Mary, our loving Mother, in such a manner that she may recognize us as her true children, and may be able to say to us: 'They are my sons, whom God hath given me.' (Gen. XLVIII: 9)."<sup>4</sup>

Our Blessed Mother is united to her Divine Son not in the same way as the Saints and ourselves are united to Him, as members of His mystical body, but she is united to Him as the Mother who gave Him birth. Her love is interwoven with His love and His love is hers in a manner that is different from others, and in a way that could not be true of any other creature. We have seen the unique position this tender, immaculate Being holds in Christ's holy Church. Any other saintly character could be stricken from the ecclesiastical calendar, and Christianity would remain the same; the Christianity we all know and understand; but, should this Medium through whom Christianity came into the world, the ever Virgin Mother, be taken away, no Christianity remains. God has so ordained, by a merciful condescension, to make His Mother necessary in His plan of the world's Redemption. The very plan of our salvation contains this essential feature, that the Eternal Word assumed our human nature and that this nature was taken from a human mother; and, in this way, it was made possible that

<sup>2</sup>Eph. I:14

<sup>3</sup>Rom. VIII:15

<sup>4</sup>The Fairest Flower of Paradise p. 73

our nature, and that of the whole race of mankind, was in the Person of the Divine Savior, Jesus Christ, Who made satisfaction for us. Through this plan of salvation, through this hypostatic union, does the Blessed Mother hold a position that no other creature can ever have, for she is intimately and inseparably united with the Incarnation; and, therefore, in our Redemption. To ignore or to reject this position would be to place an entirely different aspect upon Christianity. We might say it would be the destruction of it; for, as Newman says: "The confession that Mary is Deipara, or the Mother of God, is that safeguard wherewith we seal and secure the doctrine of the Apostle (that the Word was made flesh) from all evasion and that test whereby we detect all the pretences of those bad spirits of 'Antichrist which have gone out into the world!'"<sup>5</sup>

Christianity cannot separate itself from the position that God has accorded to His Own Virgin Mother. Christ came for all time; and, in His Church, wherein He tells us He is to abide until the consummation of time, "the Woman," through whom He came to crush the head of the serpent, shall always have a position united with the Incarnation itself.

The Church is the continuance of the Incarnation, and, therefore, must preserve undimmed whatever belongs essentially to the Incarnation. Therefore, the Church has ever guarded and protected and safeguarded its holy mission. Had she not done so, had She not defined the Blessed Virgin's position and spiritual characteristics as difficulties arose, or had She remained silent or negative, then we would be compelled to stand in hesitation and the brightness and the glory of the Incarnation would have become dim around the Infinite Word.

Of all creatures, Mary is the closest to God, the first object of our love. Being our Mother, she merits and we owe her our love; and, as a consequence, she should have the first place in our hearts after Jesus; since, "she is the first of creatures, a most acceptable child of God, the nearest and dearest to Him."<sup>6</sup> She ever impresses upon us the ef-

<sup>5</sup>Mix. 347

<sup>6</sup>Newman, M. D. I:4



ficacy of the Precious Blood and opens new vistas through which we receive a knowledge of God which we otherwise could not have. This is the reason of our veneration of Mary, both as Mother of God and as Mother of us. Only after years of meditation, do we get a faint, practical realization of what she really teaches us. As years go on, our devotion naturally increases, our understanding becomes ever wider and wider so that we realize, as time goes on, that it seems as though we had never known her before, never before had understood the real mystery that followed her fiat.

If the love implanted into the heart of Mary and into our hearts were not the love of God; and, if our childlike confidence in her were not that childlike confidence of little children in Him; then devotion to her in the Catholic Church would be extraneous. Veneration of her is held to be so acceptable by Holy Mother Church because Mary leads us to God and our devotion to her ever increases both our knowledge of and our love for Him. She is His, chosen from all eternity, not only as a creature, but as Mother possessing all those wondrous gifts of motherhood, of nature and of grace to make the perfect mother. More than that, He also chose her not only for Himself; but, also, for us; and, His crowning gift was her consecration to the position of being our Mother.

Our dear Lord tells us that the second commandment which obligates us to love our neighbor is like the first which commands us to love God. The reason is evident; because, to love our neighbor as God wishes, we must love him in God and for God, which means that we should love our neighbor, not for our own interest; but, for the love of God and because He wills it. It is in this wise that the Virgin Mother loves us. She loves us with the same love she has for God, since He it is whom she regards in us. This theological virtue, love, transcendently more ardent in Mary than in all other creatures, continually acts and surrounds us; for she loves us with the same love she bears her own Divine Son. Not only does she love us, knowing that He

is our Head and we His members; and, consequently, are one with Him; but, preëminently, because our gracious Savior, when breathing His last, in an exuberance of inconceivable charity and benevolence, gave us to His Mother to be her children. All this prodigality of our Savior's heart of love was exemplified for us while He was being put to death for our atrocities, crushed out of His human form; and, when overwhelmed with incredible grief, He gave to us, who caused Him to suffer this most horrible and ignominious death, gave to us at the very time when our offences were treating Him so shamefully and cruelly, a gift of the most wonderful grace imaginable; nothing less than a will and testament, the final gift, His most holy Mother.

He gave her to us, not only to be our Queen and Sovereign; but to be our Mother, saying to each of us the words He addressed to our virginal representative, "Behold thy Mother;" and, in turn, He gives us to her, not merely in the quality or capacity of servants, or, as friends, but to be her children. "Behold thy son," was directed to each one of us by proxy, as if He had said to His sorrow stricken Mother: "Here are all My members whom I give to you to be your children. I put them in My place that you may look upon them as you would look upon Me, and love them with the same love that you have for Me. You see by the fearful torments and cruel death I am suffering for them, how great is My love. Do thou also love them as do I."<sup>7</sup> Ah, dear Mother, well didst Thou understand and appreciate the utterance, "Woman, behold thy son." Not only did these words break in upon Thine ear, but they penetrated into the very depths of Thy maternal soul; and there shall they be forever. This is why Thou didst look upon us and love us, Thy children, as the brethren of Thine only and Divine Son. This is why Thou lovest us with the same heart and the same motherly affections as Thou lovest Thy Divine Son. But our Savior also spoke to us, "Behold thy Mother," placing within our hearts a love that should be the reciprocal of the love He placed in Thee. For this final act of love, what can

<sup>7</sup>St. John Eudes in *The Most Pure Heart of Mary*



we, as loving children of the same Mother, do in return?

Dearest Mother, well are we aware that love is commensurate with the amount of sanctifying grace it contains. Having seen Thy heart like a boundless sea full of grace, all aflame for us with love inconceivable, surpassing in warmth and tenderness angels and saints, we tremble as we realize the dying gift of our Savior, making our love reciprocal, when Thine transcends beyond boundaries the love that should be returned to Thee, and which is so utterly human, so shamefully selfish, so sinfully unworthy.

Why this yawning abyss of a difference that seems to separate our love from Our Mother's love? The reason for it is that Mary's virginal, maternal heart never had within itself any other will than the Will of God. This divine virtue so permeated her tranquil soul as to make it an abiding place of peace and a source of serenity and repose for all, who, being agitated and disturbed by the vicissitudes of life, the discord of passions and the whirlpools of temptation, may, in their time of need, have recourse to her incomparable Mother-love.

Because the deposit of faith in the Catholic heart enshrines the love of God and all His sacred gifts, the recipient of this faith is ever cognizant of that Mother-love infused by the great Giver on the Cross; and this has ever actuated the children of men to show their loyalty and filial love by the accomplishment of great achievements.

From the days of the first centuries when they did visit the tomb wherein their spiritual Mother's sacred remains had temporarily been kept before her assumption into Heaven, down through every generation, in all nations every generation united its efforts to show love and appreciation by erecting sanctuaries and shrines whither the faithful might go as a special recognition of the reciprocal love so deeply infused into the Christian heart.

All these monuments of tribute and the prayers that arose from hearts appreciative of their Savior's life and death and His Blessed Mother's participation therein were bountifully blessed by our Mother's love. This is beautifully embodied

in the Memorare, repeating in the hearts of Mary's children the sentiments that unceasingly arise: "Never was it known that anyone who fled to thy protection, sought thy help, or implored thy intercession, was left unaided." It would be futile to attempt even a general description of Mary's love and her solicitude throughout the ages, by reference to the results brought about by a Mother's love and prayer.

This maternal and filial love is personal; and, hence, from the time of our infancy when consciousness first dawned upon us and we were taught to lisp the name of Mary, our Mother, each one of us has felt deep within a realization that has guided through life and has been a great source of comfort and happiness; and, as we grew up into maturity, we never doubted for a moment that our Blessed Mother's care for us was because of personal and maternal love.

This book is not large enough to permit us to expand upon this of which we are conscious or to dwell upon the sweet notes that everywhere abound in Catholic liturgy, literature, and prayer. Suffice it to say that we bring home to ourselves the consoling fact that our heavenly Mother is ever united with each one of us as can only be a mother united with her child. Dear reader, in time of stress and sorrow, when your soul is laden with the perplexities, uncertainties and vicissitudes of life, do you not, as naturally as a child, look up to that heavenly Mother who seems to understand and to know you as you know yourself and in whose keeping you may entrust yourself, body and soul, because she is your personal Mother, guiding and protecting that image made after the likeness of God, your immortal soul? When sickness invades your members, and death becomes the center of your thought, do you not in spiritual, and in childlike confidence behold your Mother, even as Christ on the Cross bade you to do; and feel within yourself through a vivid consciousness that our Divine Savior established filiation and that Mary is verily your Mother, personally present to help you and to assuage your fears; and, should God call, that She is present to lead you gently by her hand into the presence



of your eternal Judge, her other Son and your Divine Brother?

Ah! let us ever be grateful in our prayers to Jesus, our Savior, for this union of love correlatively and reciprocally established in and between us; this greatest of gifts, next to Himself, where the weary child may approach Almighty God through His loving Handmaid, the same medium through whom He came to us. Blessed be God the Father Who created her, God the Holy Ghost Who accepted her as His Spouse and God the Son Who chose Her as His Mother; and, then, emptied all the treasures of His Sacred Blood and perpetuated Himself in the Blessed Sacrament; and Who, finally, gave to us His Mother to be our Mother. Though our sins did fasten Him on the gibbet and did slay Him and did make mockery of the Only Begotten Son of the Father, we can look to Calvary's heights with a feeling of security, because there it was that His death was consummated; not only so, but that death also bore to us a Mother, the Mother of Jesus and our Mother.

All this is so natural for us to understand, because no one of us better understands any character on earth than one's own mother; and, as the Divine Heart is the seat of Love ineffable, so is the Mother's heart in its earthly relations the fountain of the most reliable and unfailing love that is to be found in all the world. The mother in all her relations is the visible link by which weak humanity is united to the Almighty and loving God.

For the child, the mother's love never fails. It is abiding, unselfish, compassionate, forgiving. No matter how wayward, how disobedient; nay, even sinful the child may become, the mother's heart finds some excuse and palliation; and, though all the world may condemn, she will stand alone with loving arms and forgiving, comforting embraces for the erring one.

The contemplation of these truths leads us to the feet of Mary, the Mother of Christendom. She knows and understands. Should we be sorrow laden, we may go to her. She is always our Mother. She has gone before us and has made

of her life a complete holocaust. She sacrificed Her Divine Son for us, her other son. She has proved how she loves us; and, therefore, we go to her. We feel that, as Jesus came to us through her, He being her Son, so may we go to Him through her, He having made us her children.

We shall never understand the Sacred Heart. It is always giving, continuously giving, giving to us the Mother who bore Him through the overshadowing of the Most High; and there has been accomplished between her and us a filiation from which essentially springs a love that is Mother love and is reciprocal.

Prove thyself to be our Mother:<sup>8</sup>  
Through thee, our prayers to Him be known;  
Who, for us born the Incarnate,  
Bore witness that He is thine own.

<sup>8</sup>Monstra te esse Matrem:  
Sumat per te preces,  
Qui pro nobis natus  
Tulit esse tuus.



## CHAPTER X

### The Feast of Love

**G**OD would withhold no grace or favor from the Immaculate Mother, even though it be more than we can imagine, as long as the gift does not conflict with the rôle she fills in the great drama of our soul's salvation. Her special prerogatives, though they stand out in glory, like shining lights in the firmament, are her glory, and Holy Mother Church is ever solicitous to solemnize them. When extraordinary gifts and endowments graciously crowned Her personality, it was because extraordinary virtues dwelt within her. To establish her Divine Maternity, the Power of the Most High overshadowed her and she conceived of the Holy Ghost. To establish her Spiritual Maternity, the Divine Savior, Himself, by solemn will and testament, brought about this immanent and supernatural union between her and us by a creative proclamation. Both Maternities came forth by special Divine interposition, and are the wonder and glory of God's creation.

When we speak of love, we are not using the word in any except its highest relations. That action of the mind when it contemplates the most sublime is the function to which we refer; and where man is not merely a recipient and a beneficiary, but also an active participant.

The chapter on Reciprocal Love contained the conclusion of our argument developed as a series of deduced propositions. We, now, in the present chapter, set forth the devotional aspect of that argument's conclusion and this is, therefore, a summation of the devotional and ascetical aspirations produced by our contemplation of Mary, our Mother; as being a realization of what she is to us in her entirety rather than its being an exaltation of any particular attribute she possesses, or a commemoration of any particular incident in her career.

The climax of argument is the chapter on Reciprocal Love; while this chapter is on the feast of Love as being the summation of feasts and, therefore, devotionally climactic.

Extraordinary though it may seem, when we make a retrospection of ecclesiastical history, it is striking that the one feast, the substance of which our Loving Savior, Himself, directly proposed at the close of His earthly career, should have waited until now for ecclesiastical festal recognition. Especially is this significant, when we consider that so many feasts have been instituted and solemnized on attributions, which, though important, did not include within them the summation of His career and that of His Blessed Mother.

After nineteen centuries of experience, and each generation in the passing of these years having experienced repeated and continued proofs of Mary's maternal sympathy for us, her children, and, further, knowing the innumerable graces she obtains for us all by her intercession with her Divine Son, it becomes quite natural as well as true that our love for her is personal, that we love to regard her our Mother, as well as the Mother of God.

Exceedingly important as it is, yet, because it is an incidental proposition, it is not our intention, within these pages, to dwell exhaustively upon the Assumption of our Blessed Lady, but simply to take that phase of her perpetuation and glorification as our Heavenly Mother, as would seem a consequent and final conclusion from our argument.

The Assumption is the perpetual glorification of the Cross-Annunciation, and, as the Ascension perpetuates the Divine Son in glory, the Assumption perpetuates Mary in glory.

As Calvary was the climax of Christ's earthly career, so was it also of Mary's, and the status she then took was the concluding status, and this concluding status, by the Assumption, became the eternal status.

Says Father P. A. Sheehan, " \* \* \* the Church of God has always regarded with reverence and affection this realization of an ideal that the omnipotence of God alone could



conceive, and the omnipotence of God alone could create. Therefore it is that devotion to Jesus Christ is invariably followed by devotion to His Blessed Mother. Therefore it is that the saints of God have not hesitated to say that the measure of our devotion to the Blessed Virgin is also the measure of our sanctity. We cannot separate the Son from the Mother. And I would give very little, indeed, for the Christianity of the man, who, looking upon a picture of the Madonna and Child, could realize to himself the fact that the Infant is God, and yet gaze with cold indifference on the face of the Mother who holds Him. This great Queen belongs peculiarly to the Church of God; the Church claims her as an exclusive possession; she does not belong to the old Dispensation—she completed it, and fulfilled its figures. She does not belong to the Angelic Host: she was human as we. She belongs to the Church of God, and the Church of God appreciates the great privilege of possessing her; and if ever we could be tempted to repine at the meanness of our origin, we will find a consolation in the fact that we have a representative in Heaven, and she is second only to God. And so, reverence and devotion to the Mother of God are inseparable from the Catholic Church; she occupies a very large portion of the theology of the Church; she has attracted to her in every age, the eyes of the great thinkers of the Church. When weary and pained and confused by the labor of looking upon the great mysteries of the Godhead, and despondent from a sense of utter helplessness to understand anything of God but that He is unintelligible, they have turned with some sense of relief to Mary. That is a study easier to human intellect, and yet it is a study that leads to God, for she is the noblest manifestation of God's power—the crown of His creation. His inner life is unknown, unintelligible; but there is a reflex of that life in a creature. It wants infinity, of course, just as the reflection of a face in a mirror wants substance, but it is clear and well defined and never blurred, nor marred, nor defaced by the breath of sin.”<sup>1</sup>

<sup>1</sup>*Mariae Coronae*, Page 59

Again we look, and Mount Calvary comes before our eyes. We see all the actors of the tragedy; those who inflicted cruelties and death, and those who stood beneath His Crucifixion offering sympathy and compassion. The whole scene is darkened by the sombre shadows of untold suffering; for Jesus is in the agony of death. He looks down and He sees His Mother and the disciple standing whom He loved. To this disciple, in proxy of us, He utters these words of transcendent significance, all-pervaded with mystery and beneficence, and He says to each one of us: "Behold Thy Mother."

The depth of love encompassed within these three words may, perhaps, never be fathomed. We need but look upon them and thoughts and inspirations immediately suggest themselves; and we stand, one and all, baffled and appalled at their ever increasing and suggesting contents.

"Behold Thy Mother." Our Divine Savior bids us look upon her as she stands beneath the Cross. We see her there, body and soul, the maternal personality of her steeped down in the depth of compassion, coöperating in soul and body, with all her powers, mental and physical, with all her maternal affections, participating in the work of our Redemption. As she was there in the presence of her Divine Son, now mangled and torn out of human shape, disfigured by the cruelties of us who do not understand and who fastened Him upon the ignominious tree, He gave her to us, His Sorrowful Mother. There she stands close to the Cross, near to her dying Son. He was the God-Man, the infinitely powerful, all-knowing God, ever infinitely gracious and loving; and He would not leave us, until His Mother was wholly constituted our Mother.

Jesus speaks to us individually, and He says, "Behold Thy Mother." He wishes us to look upon her in her entirety, not as a disembodied spirit, whose body is no more united to her; but as she is standing there that she might function for us body and soul even as she functioned for Him body and soul. Was she not His Mother, and even as she is His Mother, He would ask us to behold her and to accept her,



body and soul, in the person of our Mother. Never did Divinity bequeath in parts. God never repents nor alters His gifts. He gives only as we could expect Infinite Love and Power to give, wholly and entirely. And now He gives us His Mother, body and soul, that she may minister unto us, even as she had ministered unto Him.

The disciple being our representative, his personality broadened and assumed the personality of the human race at the Cross, as always to be coextensive with the Church Christ established, which, as He says, shall exist till the consummation of time. Because of the fact that the disciple was representative of us and because we, in this vale of tears, continue ever as we were there represented body and soul in the agony and throes of Redemption; so, too, was Mary there given to us body and soul; and to continue in that filiation: she in Heaven, perpetuated in her glorification, and we on earth groping in the darkness of a sin laden world.

That Mary might, therefore, function in the maternal personality, to which position her dying, Divine Son elevated her, it would seem convenient and certainly most congruous that she was to continue as Mother, even as Christ gave her to us. Therefore, to accomplish this, her Assumption into Heaven seemed to be a most natural sequence, a most fitting prerogative of the Mother of God and our Mother. In order that she might minister unto us from the throne of Heaven and there function in the capacity of the Mother that He gave us, we may well understand why He assumed her body and soul into the Kingdom of Heaven to be in her glorification and perpetuation, our Heavenly Mother. Of all God's creatures, she is the only one before the blast of Gabriel's trumpet who is assumed body and soul into Heaven, and she is also the only one who had been given to the poor children of men to be their Mother; and the children of men given to be her children.

When our Savior addressed His Mother at the Cross-Annunciation, He designated Her in the official title of "Woman." The same title that St. John later used in his

apocalyptic vision as he beheld her, "A Woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars."<sup>2</sup> Again, he distinctly refers to "the Woman and the rest of her seed who keep the Commandments of God and have the testimony of Jesus Christ."<sup>3</sup> And the Angel addressed her as the most blessed of women, and she was similarly addressed by Elizabeth, who, when "filled with the Holy Ghost, cried out with a loud voice and said, Blessed art thou among women."<sup>4</sup> And, ever since, there has resounded throughout the world in every age and in every nation and in the language of every tongue, "Blessed art thou among women." She it is whom the Savior so designated in His own Annunciation.

How could we otherwise reconcile our concept of Mary in the fullest sense our Mother; and, at the same time, as the Mother of our Lord? She, as a spirit disembodied, does not correspond to our ideas nor to what occurs to our mind and heart, when, with filial love and affection, we invoke her aid. This thought is fittingly expressed by R. V. O'Connell, S. J.—"She is Queen, too, of the human race here below—Our Lady, as we delight to call her—and her dominion over us is at the same time that of the tenderest and most solicitous of mothers. Great as was her power here, \* \* \* \* it has reached its climax now that she has been transported to Heaven, to a throne at the right hand of her Son. There, all bathed in Heavenly glory, she is ever mindful of her poor children, and ever occupied with their needs and infirmities, nor can anything shake the confidence with which she intercedes in their behalf, knowing that her Divine Son has made her the dispenser of all His graces."<sup>5</sup>

<sup>2</sup>Apoc. XII: 1

<sup>3</sup>XII: 17

<sup>4</sup>Luke I: 41, 42

<sup>5</sup>Mary's Assumption



In our first chapter, we quoted the three following citations for the purpose of showing how the feast, Mary, the Mother of Mankind, under the title, "Behold Thy Mother," came to be established:—

(1). Whether we consider our Blessed Mother in relation to God, or in respect to herself, she stands immeasurably apart; but in her relation to men, she is our Mother intimately associated to her children. Therefore, a feast to her Spiritual Motherhood would reëcho the union Christ established on the Cross,—*"Ecce Filius Tuus."* *"Ecce Mater Tua."*

(2). Holy Mother the Church, through her feasts to Mary, brings out her many attributes, prerogatives, and the position in which she stands in respect to God; but the one link between her and ourselves; the elevation of her Motherhood, the Savior's Last Appeal, our acceptance of her, is not recognized by a feast day.

(3). This Feast in its relation to us, would be the culmination of all other feasts of our Blessed Mother. It is the fruit of her divine relationship, of her exalted personal characteristics, of her martyrdom, of her coredeeming properties. It is the final allotment of Infinite Mercy, humanity's greatest bequest. Such a feast looming forth from Christ's Holy Church would confirm in the minds of all the maternal character in the Divine plan bequeathed to us.

We again refer to these three citations in our procedure of showing that this feast, the Feast of Love, fulfills the function of representing completeness, and is a summation that, hitherto, has never been approached; being itself the essential thing, rather than, as hitherto, for the more part, emphasis of attributions.

We now proceed to the first citation. The consideration of our Blessed Mother in her relation to God, or in respect to herself leaves an immeasurable distance between us. The union that our Divine Savior established before His Head drooped in death, was to remove that distance and bring the objects of His love into the closest relationship; and, therefore, He made us direct beneficiaries and an integral part of her Motherhood. Both she and we are parts of His

last will and testament; she being united to us, and we to her by the filiation He established. Without these two factors, (she and we), a maternal and filial relationship does not exist. Since love is the essence of this union and kinship, and; since this union is now glorified and solemnized by Holy Church, we may rightly term this feast as the Feast of Love.

In the second citation, we presented the discriminating features and attributions of the various feasts of our Blessed Mother celebrated in the Church; but emphasized the one link which binds her to us and us to her. Suffice it to bring attention to a few of the feasts and their devotional aspirations. We shall refer to some of these feasts in order to bring before our minds the position they hold in contradistinction to this Feast of Love. We may put it in this wise: in her Immaculate Conception, we extol her; in her Annunciation, we venerate her; in her virginity, we honor her; in her martyrdom, we compassionate her; in her Assumption, we glorify her; as a patron, we seek her; and, for her intercession, we call upon her; but, as our Mother, we love her.

As we have meditated on the great festal days of the Blessed Virgin and thought of the messages they convey, and do now participate in the Feast of Love, we see that our spiritual birth occurred when our Divine Savior elevated her and elevated us whom He redeemed through His Precious Blood and made us heirs to the Kingdom of Heaven and established that filiation, that sonship which brings His Mother into the closest relationship with us. This association with her dignifies the human heart in its spiritual relation to Almighty God through the medium of the same maternal love through which He came down upon earth.

Referring to the third citation, we now readily see that this feast, so recently established, is the culmination of all other feasts of our Blessed Mother. It is the product and summation of her career, including her Divine relationship, her virtues and the martyrdom she suffered. It is the emptying of the Sacred Heart of our Savior on the Cross and our greatest bequest. Hitherto, these personal characteristics



have been largely viewed as devotional objects of thought and emotion; but, in this creation of Motherhood, we, ourselves, have been participants; making this essentially a feast of personal relationship.

To clarify this viewpoint, we quote Father P. A. Sheehan again, where he speaks of the feasts of our Blessed Mother and tells how and why they were established:—"And as this great Queen, as it were, presides over the schools of Catholic theology, so too she presides over every solemnization of every mystery of Catholic belief. If it is some great mystery relating to the most Holy Trinity, in looking up to that highest height of Heaven, where that great mystery is enthroned in unimagined glory, we cannot help letting our eyes fall just a little lower, and there is Mary. Of course, that little means infinity, but we only think of it as the foot of the throne of God. If it be some mystery connected with the Incarnate Word, we must come down to earth, and wherever we find the Son of God, the Mother is sure to be at His side. If it is one of the saints of God whom the Church is honoring, we cannot help looking a little higher than the saint, and there is Mary. And so she is everywhere present to the mind of the Catholic Church. But besides this general sense of Our Lady's presence, and this general reverence which the Church pays her, there are special feasts instituted in her honor. Some mystery is commemorated in which she was the special agent of Providence; some of her many virtues are selected, and it must have been difficult to make the selection, and we are asked to imitate it afar off; some choice grace with which God endowed her is remembered with thanksgiving; some remarkable attribute with which God has gifted her demands a yearly burst of astonishment, or jubilant chorus from the lips of the Church. Some episode in her life is chosen, as, for instance, that of her Presentation in the Temple, and we are asked if we do not see in that apparently slight, unimportant event, the working of the Spirit of God and the miracles of grace He effects in a soul that He has chosen to Himself, and that yields itself freely to this guidance of His inspiration.

"The life of the Blessed Virgin was a series of these striking episodes. The Immaculate Conception and the Assumption closed and opened the series. The morning of the Annunciation and the evening on Calvary were the great events that marked its regular gradation, and between these are interlined, as it were, minor events—minor in proportion—but important, inasmuch as they were preparations for the others."<sup>6</sup>

As just stated, in speaking of the life of Mary, "the morning of the Annunciation and the evening on Calvary were the great events that marked its regular gradation." Or, to put it in terms that state the principles on which the devotion of the Sanctuary of our Sorrowful Mother is based, we may say that the morning of the Angelic Annunciation opened and that the evening of the Cross-Annunciation closed the series of striking episodes in the life of our ever Blessed Mother; and, that the climax of the regular gradation is marked by our Divine Savior's final proclamation and by His instituting her Spiritual Motherhood of us, and our spiritual sonship of her.

That there would be difficulty, as Sheehan states, in picking out any particular episode for emphasis can readily be perceived, as was the nature of the former understanding; but, now, perceiving the climax, as now explained, the Feast of Love can easily occupy a superlative position which never before was acknowledged; and, so, never before had been granted; and, all the more so, do we rejoice in the nature and in the glory of the feast; for, in this Motherhood of mankind, we are participants; thus, making this feast an emphatic point for our devotional celebration. In this, we further imitate and honor our Blessed Mother, with her Divine Son, Who made the Cross-Annunciation the emphatic close and the supreme acknowledgement of her coredeeming properties by uniting in the Cross-Annunciation, His brethren, the children of Redemption, with His own Mother by the institution of a filiation, the noblest bond conceivable between her and us.

<sup>6</sup>Loc. cit.



May this, her crowning glory, Divinely given, take deep root in the hearts of all her spiritual children, and, with the institution of this feast, bring together and gather around the Blessed Mother the joys that only can arise from the heart of humanity, as united, we sing, with hearts filled with gratitude and overflowing with appreciation, our acknowledgement and acceptance of Mary, our Mother; according to the Savior's last appeal: "Behold Thy Mother."

The feast is instituted, our relationship is solemnized by Holy Mother Church; and, as members of that Mystic Body, may we ever be true and loyal to the example of her who bore us in sorrow and travail, of her who for our spiritual birth sacrificed her Divine Son in order that we might live and enter into the holy fellowship of the Holy Family where the Blessedness and sanctity of Heaven pervades; and, there may we drink deep the flood of love that flows into our hearts through the maternal care of a loving and solicitous Mother.

We can never sufficiently contemplate the awful sublimity of the great central fact of human existence, God becoming Man. Jesus, from eternity, our God: and now, everlastingly and forever, Man. As God-Man, He reveals Himself to us immutably, the same yesterday, to-day and forever. And He holds the same tender love and affection toward His Mother that we should expect from Him, whereby He forever loves to make her His means of beneficence, choosing for us what He Himself chooses, simply because He so wishes it and because He has set her heart aflame with love for souls.

St. Alphonso de' Liguori says of this Mother-love, "Let us listen to the voice of our Mother encouraging us to become like little children, to keep near her and call upon her in our necessities. 'Si quis est parvulus veniat ad me.'<sup>7</sup> Little children cry perpetually to their mother, especially when they fear danger, 'Mother, Mother!' Ah, sweet Mary, tender Mother, that is what thou wishest us to do, that, as thy children, we should call upon thee to help us in all our dangers; for thou wilt certainly protect and save us, as thou

<sup>7</sup>Prov. IX: 4

hast always done when thy children have turned to thee.”<sup>8</sup>

So well do Mary's children understand all this that it would seem almost a waste of time to dwell upon the subject. The deep lodgement of affection in the heart of Catholic faith so treasures these special gifts of our Divine Savior's last will and testament, that what we have stated may be called proverbial, for it all seems to be part and parcel of the faith of Jesus Christ. The untutored neophyte and the illiterate, unread child of Mary realize all this far better and more intimately than words can depict. Thus, for example, “The Blessed Virgin in Ireland was not spoken of as ‘Our Lady,’ or even as ‘Our Blessed Lady,’ but as ‘Mary Mother,’ ‘Mary the Blessed, the beloved,’ ‘The darling Virgin.’ This Virgin, full of grace and blessed amongst women, was always before the mind and in the heart of the Irish people. Her memory sweetened their many trials, her image beautified their humble homes, her cult sanctified their daily lives, and her dear name lent its beauty and its fragrance to their ordinary salutations and greetings. Even to this day, in many parts of Ireland, instead of the usual ‘Good morning,’ ‘Good evening,’ people greet you with such words as, ‘God bless you,’ ‘God and Mary bless you’.”<sup>9</sup> “In the Highlands and in the Western Isles there is a Marian literature, mostly oral, of which the world knows little or nothing. The Mother of God is the preëminent Mary, and she alone is, by both Catholics and non-Catholics, styled ‘Moire,’ while all other Marys are called ‘Mair’. Nor is she simply styled ‘Mary,’ but ‘Mary Mother’—‘Moire Mhathair.’ If a mother hears her little one crying, the words ‘Dhia’s de Moire, thu m’eudail, qu de h-ort?’ ‘To God and Mary’s care, my darling, what ails thee?’ rise spontaneously to her lips. The expression of ‘Moire Mhathair’ is as often in the mouth of the Highland Catholic as the familiar ‘Mon Dieu’ is in that of the Frenchman.”<sup>10</sup>

In this Feast of Love, we see mirrored God's love for us

<sup>8</sup>Glories of Mary, Chap. 1

<sup>9</sup>Mary's Praise on Every Tongue—P. J. Chandlery, S. J.

<sup>10</sup>Id.



leading us ever to approach Him through the Immaculate Heart of His Blessed Mother. And why? The Mother's softening love is linked side by side with the Father's inflexible Will; and, so, eventually, may all souls be drawn back from their wanderings and be folded in loving welcome home upon their Mother's breast. And, with the Mother, came Christ, a temporary Visitor in the human family,—the Lamb ever "slain from the foundation of the world." At the advent, how few were the pure in heart to see God. How many saw but the Man, and put that Man to a cruel and shameful death! How different it all appears to us after the Cross-Annunciation! How different the viewpoint. We may look upon the Crucifix, admire its beauty and art; but, when we look upon that Crucifix through the Maternal Heart of our Mother as she looked upon her Divine Son and upon us, her children; and His brothers now look upon Him through the eyes of that Mother, its aspect changes. There is given to it a coloring real and sensitive, and we behold Christ crucified; as we, otherwise, could not understand.

Christ and Mary lived for others and all of their life together was for God. The Motherhood of Mary was the Supreme Experience of the communion of the soul with God. She opened the way for mankind to march to its triumph. Something outside the human binds us together with the Reality which we call God. Jesus and Mary are the ideals for humanity. "The banner over us is love."

The imitation of the life of Mary seems too great for our small hearts. But she is our Mother. God, in the Incarnation and through the progressive manifestation of the divine and in the spiritual advancement of the human race, has associated Himself in sorrow with all of us.

Mothers, as representing the fecundity of nature, sustain the closest relation to God as His chosen channel through which to manifest the highest forms of creative power; and, motherhood, within its limitation, is an example of the Divine.

We, therefore, accept Mary as a sublime revelation of

the nature of motherhood; and we accept her Son, Jesus, as the sublime revelation of the nature of Man, and the absolute revelation of God. Without Christ, mankind has missed its supreme opportunity. If any man is in Christ, he is actually a new creation. Old things have passed away; all things have become new. It means that God is within us, that Christ is within us. It means that the Spirit of Our Father is revealing Himself unto us. This brings new life. It is the life of God in the soul of humanity, as that life was manifested in the Son of God through the Immaculate Birth and Motherhood of Mary. The more we think of Mary, the sooner shall we attain union with Jesus Christ, because the spirit of Mary is the spirit of Jesus; and that same spirit becomes our spirit, if we yield our heart and soul to the last will of her dying Son when He united Mother and child, united her with the children of His salvation.

In the words of Pope Leo, "By her it was that Jesus, our Savior and our Hope, was given unto the world, and He has given her to us that we might hope still more." Nor do we wonder then that many a sinner, calloused with the hardihood of indifference, has been touched, when nothing else could touch him, by the sight of the Divine Son on the Cross and the Mother at its foot; and has learned faith anew from the Savior's Last Appeal, "Behold Thy Mother;" and, thus, has dared to approach, through the tender love of that Mother, One Whom he knew indeed to be God, outraged by his sinful life; but, Whom, for that very reason, he would have feared too greatly, were it not for this special mark of tenderness and the confidence it placed in his soul.

In order to persevere and reach our goal, Newman admonishes us, "Interest your dear Mother, the Mother of God, in your success; pray to her earnestly for it; she can do more for you than anyone else. Pray her by the pain she suf-



ferred, when the sharp sword went through her, pray her by her own perseverance, which was in her the gift of the same God of Whom you ask it for yourselves. God will not refuse you, He will not refuse her, if you have recourse to her succor. It will be a blessed thing in your last hour to have her at your side more tender than an earthly mother, to nurse you and to whisper peace."<sup>11</sup> And further, "Our Lord cannot pray for us as a creature prays, as Mary prays; He cannot inspire those feelings which a creature inspires. To her belongs, as being a creature, a natural claim on our sympathy and familiarity. . . . She is our pride.—in the poet's words, 'Our tainted nature's solitary boast.' We look to her without any fear, any remorse, any consciousness that she is able to read us, judge us, punish us. Our heart yearns towards that pure Virgin, that gentle Mother, and our congratulations follow her, as she rises from Nazareth and Ephesus, through the choirs of angels, to her throne on high, so weak, yet so strong; so delicate, yet so glorious; so modest and yet so mighty."<sup>12</sup>

The child of Mary is ever wont to say, "Mother, sweet Mother," as her Divine Son surely must have often loved to call her. Her children love the name of Mary. They love to gather flowers for her, to decorate and enrich her shrines; and they do this, even as Jesus loved to do, to honor her. But withal, love as they will, love with all the exuberance of their heart and soul, their love but shows them how they love like her Divine Son. Ever aware that God looks lovingly upon her, so, too, do they love to look upon her. Though they speak not her praise in articulate speech, nor in sentences formed and written, they can keep near to their God and behold His wondrous creature; longing ever, that, when this mortal coil is shuffled off, they may behold clearly what they see now in faith, now feel in hearts made warm by filial love.

Jesus wishes to show mercy, and He created a Mother, who, as it were, attracts Divine Mercy, and He made her

<sup>11</sup>Mix. 143

<sup>12</sup>Diff. II:85

the Mother of those to whom He wishes to show mercy; a Mother, who, though one of the fallen race, is herself unfallen, who, with the confidence and in the power possessed by immaculate purity, prays to God, the all pure Spirit. The Mother of our fallen race prays for her fallen children with a power and potency for which language has no name. Her love would make her do so, because her love is maternal; and that maternal love is all for us, because it is bound up as a necessary part with her children. We, on the other hand, self-centered and selfish as we really are, feel we must pray for others; but Mary, our Mother, prays as a mother for her family, like the good mother whose constant thought is for her little ones, for their needs, present and future, and for the attainment of her highest ideals.

May we not say that the sweet, intense Mother-love of Mary for us, her children, seems to be, though finite and wrapped within a creature, God's own Infinite Love made manifest? The love of God, bestowed upon us in her sacred form, we name Mother. May we trust and love thee, even as little children. In this Immaculate Form, virginal and maternal, God seems to have centered His love in her who is a creature even as we. He pleads with us to look upon her and, from such a perfect exemplar, to learn His Own ideal and conception of motherhood. God compares Himself to a mother.<sup>13</sup>

Of a mother's long-suffering we know; her compassion and sympathy form a consciousness in our love. We know how each wrongdoing makes her yearn towards us the more. Her love ever goes out in sympathy, as she sees the sad state into which her child has fallen, the child she brought into the world. No one understands this better than the mother, herself, and yet its human love precludes all comparison with the compassionate love of your Spiritual Mother for your spiritual welfare. May she look upon us, our sweet Mother. May her gentle eyes of reflected love, through which her soul gazes upon us, be fixed ever upon our

<sup>13</sup>Is. XLIX: 15



wanderings; her hands outstretched to meet and welcome us. May that day come, that blessed hour, when she shall pronounce with joy and love the name of her Son, and look upon Him Who became our Brother, as she leads us, her children of earth, towards Him to receive the words of welcome as we enter our eternal Home.

God ever watches His Blessed Mother, as she performs the maternal office and the functions thereto which He conferred upon her in the last hour of His earthly life; for, with God, there is no past, but it is an eternal present; and Mary fulfills her office and never lays it aside. She is ever before Almighty God in the position where He placed her on Calvary, ever giving us the fruits of our salvation, ever giving us Jesus; and, by the life Jesus gives, she is ever giving birth to souls innumerable; she is ever and always Mother, ever fulfilling God's design by being the perfect love-ideal after which He fashioned her as the perfect conception of His eternal thought, "The Mother of fair love."

Wherefore, the Church calls to her, *Monstra te esse Matrem*, Prove thyself to be our Mother. But, do we prove ourselves to be her children? A child never doubts a good mother; so, too, should we by our lives never permit her to doubt us, as though we were not of her. She was our Savior's last gift. We see Jesus, the Word Incarnate, raised above this earth. For thirty-three years, He had given to it His best gifts. His every thought, word and act, treasures unknown, He has vouchsafed to this sinful world. We, finally, see Him giving the last drop of His Precious Blood. He reserved nothing, kept nothing back. Even His Mother, He has given us; and, likewise, do we see that fair Virgin Mother beneath the Cross giving more than herself, giving with a generosity wholly sublime, giving her Jesus Who is likewise her God. Could Mother-love give anything greater? Could a love exceed the love Mary exemplified at the Cross? Could travail greater be experienced by any mother than was experienced by Mary our Mother, as she coöperated in our spiritual rebirth?—suffering death that we might

live. He gave His treasures into her keeping. To the Maternal Heart, He gave us while He was on the Cross.

Those who have learned to know and to understand, love to look up to that Sacred Mirror wherein we see reflected the love of God. In her, we see Him; and, in her, do we love Him. Yea, we seem to see Him best in her; for she is our own Mother, a creature of earth, one born in a fallen world, yet, wholly immaculate; one who lived in stainless purity, for Mary belongs wholly to us; and, for this Mother, we may well be grateful; and, with humble pride say to God when we pray to Him through her, "Behold Thy Hand-maid." We have sinned; our Mother, never. She gave us love and life; through her, all our graces flow. Though earthly, yet pure as the fragrance of Heaven; lowly on earth, yet Queen of Angels, the Mother of our God. Would that we were deeply hidden in the recesses of the Sacred Heart and that Jesus would reveal the secret of His joy when He took His human life from the Immaculate Heart of the Virgin Mary, and first called her Mother. O that we could understand His last Will! Then, perhaps, we could understand how He desires us to honor the Immaculate Heart of His Mother who is our Mother. The love of the Great Giver Who gives her to us, includes, as His dying wish, that she be in our love, even though, in comparison with His, it be cold and might seem even to us to be a mockery. He understands; He Who has loved us with the price of His Sacred Blood and with the Gift, as His final legacy, of His Mother.

Bathed in the effulgent grace of thy heavenly smile, our hearts filled with love, and exulting in the Gift that thou art to us, Mary, gentle Mother, we greet thee—joy and comfort of our Savior, pure and serene Reality of this world's fancied love and affection; infinitely more than the poet conjures from the air, or the saint pictures in his ecstasy! Woman, who with her pure angel-like vision of things holy and the exquisite fiber of immaculate and delicate sense, supplies the deficiency of all womanhood, and bids the heavens stoop to give the earth a Savior!



Mary, gentle Mother, joy and comfort of thy children, bequeathed unto us in the transfixion of thy soul on Calvary's heights; it is, indeed, in thee that the poor, wayward sinner, or the fatigued child of prayer, is to find the regeneration of his life—the rebaptism of his soul!

Radiant Mother of Divine Grace, in behalf of thy Son's last appeal, and thy children's ardent prayer; thou hast harkened to our pleading that we may commemorate, by festal celebration, our acceptance, "Ecce Mater Tua."

The next chapter presents the text of the Mass to Mary, our Mother, as submitted to the Sacred Congregation of Rites.

Maternal love, how wonderful the theme!  
And ever, to the heart of man how near.  
The love it is of human love supreme;  
Embracing all that man has held most dear,  
Revealing most what all men most revere.

Now, unto us a message has been brought.  
Out of the past, it comes and makes our own  
Securely ours the best that we have known;  
The best that we have found or have been taught,  
Revealing what has been within our thought  
As being that which to us here is shown.

## CHAPTER XI

### Second Sunday in May Mass Submitted For Feast of Mary, Our Mother

*Introit.* John XIX

There stood by the Cross of Jesus, His Mother, and His Mother's sister, Mary of Cleophas, and Salome, and Mary Magdalene, and the Disciple whom He loved. And Jesus said, "Woman, behold thy son;" and, to the disciple, He said, "Behold thy Mother." V. Glory be etc.

*Collect.*

O Lord Jesus Christ, Who, dying on the Cross, didst, by Thy last will and testament, leave unto us Mary, Thy Mother; and Who, by Thy own word of mouth, didst make her our own real Mother, that Thou mightest be the First-born among many brethren; grant, we beseech Thee, that we may be so firmly established in faith and in love, as forever to be, both by name and in reality, her true children and Thy brothers: Who livest etc.

*Epistle.* Isaías XLIX, LIV, LX

Rejoice, thou barren, that bearest not: break forth and cry, thou that travailest not: for many are the children of the desolate, more than of her that hath a husband. Enlarge the place of thy tent, and stretch out the skins of thy

### Dominica Seconda Maij Missa in Festo S. Mariæ Matris Nostræ

*Introitus.* Joann. XIX

Stabant juxta crucem Jesu mater ejus, et soror matris ejus, Maria Cleophæ, et Salome, et Maria Magdalene, et Discipulus ille quem diligebat.

*Vers. ibid.* Mulier, ecce filius tuus: dixit Jesus; ad Discipulum autem: Ecce Mater tua. V. Gloria Patri.

*Oratio.*

Domine Jesu Christe, qui moriens in cruce nobis Matrem tuam testamento reliquisti, atque ipso ore tuo veram Matrem nostram constituisti, ut esses tu Primogenitus in multis fratribus: concede supplicibus; ut in fide et caritate firmati veri filii ejus et fratres tui omnes perpetuo nominemur et simus: Qui vivis.

*Lectio Isaïæ Prophetæ.* Isaïæ XL, LIV, LX

Lætare sterilis, quæ non paris: erumpe, et clama quæ non parituris: quoniam multi filii desertæ, magis quam ejus, quæ habet virum. Dilata locum tentorii tui, et pelles tabernaculorum tuorum extende, ne parcas;



tabernacles, spare not: for thou shalt pass on to the right hand, and to the left: and thy seed shall inherit the Gentiles, and shall inhabit the desolate cities. For the Lord hath called thee as a woman forsaken and mourning in spirit, and said thy God. For a small moment have I forsaken thee, but with great mercies will I gather thee. All thy children shall be taught of the Lord: and great shall be the peace of thy children. The Gentiles shall walk in thy light, and kings in the brightness of thy rising. Lift up thy eyes round about, and see: all these are gathered together, they are come to thee: thy sons shall come from afar, and thy daughters shall rise up at thy side. Thou shalt be clothed with all these as with an ornament, and as a bride thou shalt put them about thee. And thou shalt say in thy heart: Who hath begotten these? and who hath brought these up? I was destitute and alone: and these, where were they? Thus saith the Lord God: Behold I will lift up my hand to the Gentiles, and will set up my standard to the people. And they shall bring thy sons in their arms, and carry thy daughters upon their shoulders. And kings shall be thy nursing fathers, and queens thy nurses: Then shalt thou see, and abound, and thy heart shall wonder and be enlarged, when the multitude of the sea shall be converted to thee, the strength of the Gentiles shall come to thee. All they from Saba shall come, bringing gold and frankincense: and shewing forth praise to the Lord. Thanks be to God.

ad dexteram enim, et ad lævam penetrabis: et semen tuum gentes hereditabit, et civitates desertas inhabitabit. Quia ut mulierem derelictam et mœrentem spiritu vocavit te Dominus: et dixit Deus tuus: ad punctum in modico dereliqui te, et in miserationibus magnis congregabo te. Et ponam universos filios tuos doctos a Domino, et multitudinem pacis filiis tuis. Et ambulabunt gentes in lumine tuo, et reges in splendore ortus tui. Leva in circuitu oculos tuos, et vide: omnes isti congregati sunt, venerunt tibi: filii tui de longe venient, et filiæ tuæ de latere surgent. Et omnibus his velut ornameto vestieris, et circumdabis tibi eos quasi sponsa, et dices in corde tuo: quis genuit mihi istos, et istos quis enutrivit? Ego destituta et sola: et isti ubi erant? Hæc dicit Dominus: Ecce levabo ad gentes manum meam, et ad populos exaltabo signum meum. Et afferent filios tuos in ulnis, et filias tuas super humeros portabunt; et erunt reges nutritii tui, et reginæ nutrices tuæ erunt. Tunc videbis et afflues, et mirabitur et dilatabitur cor tuum quando conversa fuerit ad te multitudo maris, fortitudo gentium venerit tibi: omnes de Saba venient, aurum et thus deferentes et laudem Domino annunciantes. Deo gratias.

*Gradual.* Luke II: 6, 7.

And it came to pass, that when they were there, the days of Mary were accomplished, that she should be delivered. And she brought forth her firstborn Son.

*V.* (Isaias XLIX: 15) Can a woman forget her infant, so as not to have pity on the son of her womb? Alleluja, alleluja.

*V.* And thou shalt rejoice in thy children because they shall all be blessed and shall be gathered together unto the Lord, alleluja.

*After Septuagesima.*

*Tract.* Holy Mary, the Queen of Heaven, and of the world and our Mother, stood sorrowing by the Cross of our Lord Jesus Christ her only-begotten Son.

*V.* (Eccle. VII: 29, 30) Forget not the groanings of thy Mother: remember that thou hadst not been born but through them: and make a return to them as they have done for thee.

*V.* (Tob. IV: 3, 4) Thou shalt honor thy mother all thy days. For thou must be mindful what and how great perils she suffered for thee.

*V.* (Eccle. III: 5) He that honoreth his mother is as one that layeth up a treasure.

*Paschal Time.*

Alleluja, alleluja.

*V.* (Isaias LX: 4) Lift up thy eyes round about, and see: all these are gathered together, they are come to thee, O Mother: thy

*Graduale.* Lucæ (II: 6)

Factum est autem, cum essent ibi, impleti sunt Mariæ dies ut pareret. Et peperit Filium Suum primogenitum.

*V.* (Isaiæ 49) Numquid oblivisci potest mulier infantem suum, ut non misereatur filio uteri sui? Alleluja, alleluja.

*V.* Tu autem lætaberis in filiis tuis, quoniam omnes benedicentur et congregabuntur ad Dominum. Alleluja.

*Post Septuagesimam, omissis Alleluja, et Versu Sequenti, dicitur:*

*Tractus.* Stabat Sancta Maria, coeli Regina, mundi Domina, Mater nostra, juxta crucem Domini Jesu Christi Primogeniti sui dolorosa.

*V.* Eccli. 7. Gemitus Matris tuæ ne obliviscaris: memento quoniam nisi per illos natus non fuisses; et retribue illis, quomodo et illi tibi.

*V.* Tob. 4. Honorem habebis matri tuæ omnibus diebus tuis. Memor enim esse debes, quæ et quanta pericula passa sit pro te.

*V.* Eccli. 3. Et sicut qui thesaurizat, ita et qui honorificat matrem suam.

*Tempore Paschali, omittitur Graduale et ejus loco dicitur:*  
Alleluja, alleluja.

*V.* Isaiæ 60. Leva in circuitu oculos tuos, et vide: omnes iste congregati sunt, venerunt, Mater, tibi: filii tui de longe venient, et



sons shall come from afar, and thy daughters shall rise up at thy side.

*V.* (Proverb. VIII: 32, 35) Now therefore, ye children, hear me: Blessed are they that keep my ways. Hear instruction and be wise. He that shall find me, shall find life, and shall have salvation from the Lord.

*Gospel.* (John XIX: 25-31)

At that time: There stood by the Cross of Jesus, His mother, and His mother's sister, Mary of Cleophas, and Mary Magdalen. When Jesus therefore had seen His mother and the disciple standing whom He loved, He saith to His mother: Woman, behold thy son. After that, He saith to the disciple: Behold thy Mother. And from that hour, the disciple took her to his own. Afterwards, Jesus knowing, that all things were now accomplished, that the scripture might be fulfilled, said: I thirst. Now there was a vessel set there full of vinegar. And they, putting a sponge full of vinegar about hyssop, put it to His mouth. Jesus therefore, when He had taken the vinegar, said: It is consummated. And bowing His head, He gave up the ghost.

*Offertory.* (Psal. et Prov.)

Come, my children, and give heed unto me, and I shall teach you the fear and the love of the Lord, and of my Son and of your Brother. Come, eat my bread and drink my wine which I have prepared for you, and be as new olive plants around and about my table.

*filix tuæ de latere surgent.*

*V.* Proverb. 8. Nunc ergo, filii, audite me. Beati, qui custodiunt vias meas. Audite disciplinam, et estote sapientes. Qui me invenerit, inveniet vitam, et hauriet salutem a Domino.

*Sequentia sancti Evangelii Secundum Joannem. Joan. XIX: 25-31.*

In illo tempore: Stabant juxta crucem Jesu mater ejus, et soror matris ejus Maria Cleophæ, et Maria Magdalene. Cum vidisset ergo Jesus matrem, et discipulum stantem, quem diligebat, dicit matri suæ: Mulier, ecce filius tuus. Deinde dicit discipulo: Ecce mater tua. Et ex illa hora accepit eam discipulus in sua. Postea sciens Iesus quia omnia consummata sunt, ut consummaretur Scriptura, dixit: Sitio. Vas ergo erat positum aceto plenum. Illi autem spongiam plenam aceto, hyssopo circumponentes, obtulerunt ori eius. Cum ergo accepisset Iesus acetum, dixit: Consummatum est. Et inclinato capite tradidit spiritum.

*Offertorium.* (Psal. et Prov.)

Venite, filii, audite me, timorem et amorem Domini filii mei et fratris vestri docebo vos. Venite, comedite panem meum et bibite vinum quod miscui vobis, et estote sicut novellæ olivarum in circuitu mensæ meæ.

*Secret.*

May the humanity of Thy only-begotten Son be help unto us: And may He Who, in being born of the Virgin, diminished not the fruitfulness of His Mother but rather exalted it, so free us, the newly-begotten children of Mary, on this occasion of the solemnity of her maternity, so free us from all stain of sin as to render our offering acceptable to Jesus Christ, our Lord and Brother: Who livest etc.

*Preface.*

It is truly meet and just. . . . through Christ, Our Lord, Who, when about to die upon the Cross for the sins of His brethren, did leave His Mother as Mother to the faithful disciple that he might console and protect her as she stood desolate and transfixes by the sword of sorrow. And she, in lovingly embracing this newly-begotten son did embrace together with him, within the bowels of her clemency, all those who, she knew, were to be washed and reborn in the Blood of the Lamb and brought to eternal life by the Holy Ghost. And towards them did perfectly fulfill all the offices of a most tender Mother that she might bring them all, being gathered by faith into the one family of Christ and sanctified by charity, to Thee the Heavenly Father. And therefore, etc.

*Communion.*

Blessed be the womb of the Virgin Mary which in joy brought forth

*Secreta.*

Unigeniti tui, Domine, nobis succurat humanitas, ut qui natus de Virgine Matris foecunditatem non minuit, sed superexaltavit, in Maternitatis ejus sollemniis, novos nos Mariæ filios cunctis piaculis exuens, oblationem nostram tibi faciat acceptam Jesus Christus Dominus et Frater noster: qui tecum etc.

*Præfatio.*

Vere . . . per Christum Dominum nostrum. Qui pro peccatis fratrum in cruce proxime moriturus matrem suam præsentis discipulo fidelissimo in matrem reliquit, ut gladio doloris transfixam ac desolatam eam solaretur et custodiret. Ipsa vero novum filium peramanter amplexa, cum illo intra viscera suæ pietatis omnes eos recepit, quos in sanguine agni lavandos et generando, et ad vitam æternam gignendos per Spiritum Sanctum agnovit. Et in eos tenerrimæ matris officia omnia ita rite plenè persolvit ut universos in unam Christi familiam per fidem congregatos, ut Te Patrem cælestem per caritatem sanctificatos adduceret. Et ideo etc.

*Communion.*

Beata viscera Mariæ Virginis, quæ in gaudio portaverunt aet-



## TEXT OF THE MASS TO MARY, OUR MOTHER 275

the Only-Begotten Son of the Eternal Father, and blessed be her heart which in sorrow brought forth numberless children of men.

### *Postcommunion.*

O Lord God Almighty, Who didst will that the Mother of Thy Only-Begotten and well-beloved Son should be our Mother also, grant us we humbly beseech Thee, so to follow faithfully on earth Jesus Christ our First-born, by Whose Body and Blood we have been nourished, that we may come to reign with Him forever in Heaven. Through the same Lord, etc.

### *Postcommunion for Votive Masses.*

We beseech Thee, O Lord Jesus Christ, most loving Brother, that the Blessed Virgin Mary, Thy most sweet Mother, whose soul was transfixed by the sword of sorrow in the hour of Thy passion, when, at Thy behest, she accepted us her children, may intercede for us now and at the hour of our death. Who livest etc.

erni Patris Unicum Filium, et beatum ejus Cor, quod in dolore innumeros genuit filios hominis.

### *Postcommunio.*

Domine Deus omnipotens, qui dilecti et unici Filii tui Matrem, Matrem quoque nostram esse voluisti, Te humiliter deprecamur ut Jesum Christum Primogenitum nostrum, cujus carne et sanguine nutriti summus, ita fideliter sequamur in terris, ut cum ipso in æternum regnare possimus in coelis, per eundem Dominum, etc.

### *In Missis votivis privatis dictur sequens.*

Interveniat pro nobis, quaesumus Domine Jesu Christe piissime Frater, nunc et in hora mortis nostrae apud tuam clementiam Beata Virgo Maria Mater dulcissima, cujus animam in hora tuæ passionis, qua te jubente nos in filios accepit, doloris gladius pertransivit. Per Te, Jesu Christe, Salvator mundi; qui cum Patre et Spiritu Sancto vivas et regnas, etc.



## CHAPTER XII

# Mothers' Day

### I

#### A PROCLAMATION BY THE PRESIDENT OF THE UNITED STATES OF AMERICA

**W**HEREAS, By a Joint Resolution approved May 8, 1914, "designating the second Sunday in May as Mothers' Day, and for other purposes," the President is authorized and requested to issue a proclamation calling upon the government officials to display the United States flag on all government buildings, and the people of the United States to display the flag at their homes or other suitable places on the second Sunday in May as a public expression of our love and reverence for the mothers of our country;

And Whereas, By the said Joint Resolution it is made the duty of the President to request the observance on the second Sunday in May as provided for in the said Joint Resolution:

Now, Therefore, I, Woodrow Wilson, President of the United States of America, by virtue of the authority vested in me by the said Joint Resolution, do hereby direct the government officials to display the United States flag on all government buildings and do invite the people of the United States to display the flag at their homes or other suitable places on the second Sunday in May as a public expression of our love and reverence for the mothers of our country.

In witness whereof I have set my hand and caused the seal of the United States to be hereunto affixed.

Done at the city of Washington this ninth day of May, in the year of our Lord one thousand nine hundred and



fourteen, and the Independence of the United States one hundred and thirty-eight.

WOODROW WILSON.

By the President:

William Jennings Bryan,  
*Secretary of State.*

[SEAL]

## MOTHERS' DAY BILL IN CONGRESS

*From Congressional Record, May, 1914*

Whereas the service rendered the United States by the American mother is the greatest source of the country's strength and inspiration; and

Whereas we honor ourselves and the mothers of America when we do anything to give emphasis to the home as the fountain head of the State; and

Whereas the American mother is doing so much for the home, for moral uplift, and religion, hence so much for good government and humanity; Therefore be it

Resolved, etc., That the President of the United States is hereby authorized and requested to issue a proclamation calling upon the Government officials to display the United States flag on all Government buildings, and the people of the United States to display the flag at their homes or other suitable places on the second Sunday in May, as a public expression of our love and reverence for the mothers of our country.

Section 2. That the second Sunday in May shall hereafter be designated and known as Mothers' Day, and it shall be the duty of the President to request its observance as provided for in this resolution.

The joint resolution was reported to the Senate as amended and the amendment concurred in.

The amendment was ordered to be engrossed and the joint resolution to be read a third time.

The joint resolution was read a third time and passed.

The preamble was agreed to.

The title was amended to read: "A joint resolution designating the second Sunday in May as Mothers' Day and for other purposes."

A message announced the House agrees with the amendment in joint resolution designating the second Sunday in May as Mothers' Day, and for other purposes.

H. J. Res. 263. Joint resolution designating the second Sunday in May as Mothers' Day, and for other purposes.

Approved and signed by the President. May 8th, 1914.

## II

A relationship of the greatest intimacy, bound with cords of steel, exists between mother and son. Fidelity in its unalloyed state is found no purer than in this relationship. The world has realized that the truest friend on earth is the mother; that her love differs from all other love we find in the world. It is constant, active, and ever true. It is a love which seems even to appreciate sacrifice. It goes beyond and acts not in the subject itself but in the object loved. So deeply is this ingrained in the mother that it is the sweetest subject of contemplation, the courage and solace of poor mortals.

Because of this, the United States has set aside a day to venerate this human mother-love and to impress on the hearts of our children this outstanding maternal characteristic. The second Sunday in May has been set aside for this tribute; and, throughout the country, sons and daughters show their love and affection and loyalty to their mother; giving worldly tokens of their affection. The whole country is united, through telegraphic communication, with thousands of centers where messages are received, and flowers and packages are delivered to home and to mother.

The Mother of Mothers, our Spiritual Mother, was so ordained by the Divine Son in the last moments of His life that we might behold her, accept her, honor her, and take her, like St. John, to ourselves. How fitting, therefore, it is to acknowledge this Mother, elevated as our Spiritual Mother, and honor her once a year on this same day by



special suffrage and solemnization which could only have been and which now has been brought about by the establishment of a feast to her Spiritual Maternity.

Concomitant with this human urge to show the above sentiments of appreciation to our earthly mother, there is also a special urge to show our Spiritual Mother our filial love and veneration, and that it is immeasurably more due her, being inculcated from the Cross when Christ asked us to take her to our own.

The following is a statement we made when we petitioned that this feast be instituted:

"By the Catholic heart, the establishment of a feast to her Spiritual Maternity, which is the devotion, purpose and message of the Sanctuary, would be received with acclamation, and the inspiration would draw to Mary untold numbers who now are disheartened or discouraged; and be a means to reawaken their filial love, when this Gift from the Cross is visualized through the celebration of such a feast.

The general public, immersed in worldly activities and commercialism, is showing an example of devotion to Motherhood. Their tribute is wholly mundane; but is, nevertheless, a most natural and human expression. A feast to the Motherhood of Mary would, by its association, elevate and sanctify this worldly tribute and honor our earthly mothers more and be in unison with the highest ideals of Catholic faith and devotion."

Decreed; and, now, become a great event;  
Inviting all to come; while, in their thought,  
Esteem and love is made so evident,  
So strong that mother love this day has brought  
Millions to honor her—each one his own;  
And, at this time and place, now, be it known  
They may remember Her by whom Christ came;  
Remember; and, while they with love revere,  
Unite, with all the past to bless Her name.  
Mother of Christ, a place for Thee is here.

## III

The Mothers' Day bill in Congress beautifully expresses the mother idea. We see the natural man standing in the midst of nature and surrounded by all the attributes of power and the ability to rule outwardly. We find the mother invested with the functions of her power as the bringer-forth of the race. She rules not by might but by the mysterious power of mother-love, which, under the influence of the invisible Creator, enables her to fulfill her mission.

The position held by women in any country has always indicated its degree of real civilization and progress. Woman is the illustrator of the divine law of love in the shelter of her home.

The home is the sacred shrine of inspiration to be found in every walk of life. It is the duty of every true woman, engaged in whatsoever capacity, to be the inspirer or light, leading and guiding man toward ever higher ideals. Even though she be walking side by side with him; yet, in a mystical sense, she should ever be his light through the storm and the darkness of outer conditions. It is also woman's place to cover, with her mantle of love and healing, the scars and wounds received by man in the battles of life which he fights for her and the home.

Thus it is that we press forward. Woman ever bears the cross in her heart, while man bears it before the world and fights its battles in the arena of life.

This sacred ministry of motherhood must be preserved from all intrusion; and, on this point of its preservation, we quote from an address delivered by United States Senator, James A. Reed.

"Official meddling cannot take the place of mother love. Mother love! The golden cord that stretches from the throne of God, uniting all animate creation to divinity. Its light gleams down the path of time from barbarous ages, when savage women held their babies to almost famished breasts and died that they might live. Its holy flame glows as bright in hovels where poverty breaks a meager crust as in palaces where wealth holds saturnalian feasts. It is



the one great universal passion—the sinless passion of sacrifice. Incomparable in its sublimity, interference is sacrilege, regulation is mockery. \* \* \*

“With indescribable solicitude, she watches over her offspring. Even when her body slumbers, her soul keeps vigil and her hands in unison with her spirit stretch forth to soothe the baby back to sleep. With glowing pride, she watches the growing child, shields it from harm, guides it along the paths of rectitude, inspires its soul with lofty sentiments of honor and of faith in the eternal God.

“When time has piled the snows over her head and turned her brown or raven locks to white, her love will still abide, riper and sweeter with the passing years. Though she may live until her children are themselves grown old and gray, she yet will see the silken locks of youth; their roughened hands yet have the caressing touch of baby fingers; their voices bear to her the tender and melodious notes of infancy. And when, at last, she approaches the portals of death, there is no solace so sweet as the presence of those she bore ‘to people and replenish the earth.’

“For mother love there is no substitute, even though it bear an official stamp. If there be truth in religion, then this holy sentiment was planted in woman’s heart by the hand of God. It has made life possible. It is, in truth, the very source of life itself. When all other passions are dead, it survives. It will pass through the fiery furnaces of disgrace, and yet live. It will endure the scorching breath of contumely with unwavering fidelity.

“A mother will enter prisons of shame and kiss a felon hand thrust through the bars. She will sit beside the accused in courts of law, when the mob jeers and the heartless machinery of justice grinds its grist of agony; and, with unwavering faith, maintain her child is innocent. She will stand at the foot of the scaffold; and, when the trap has fallen, cover the condemned body with kisses and with flowers. It is still to her the innocent suckling she once hugged to her breast.

“But, if the path of life has led her son to fields of honor,

her heart will glow with pride, ineffable, unspeakable. If he is called to war, she will bid him good-bye with dry eyes, although her heart be filled with tears. She will maintain a firm and hopeful mien, that he may gain sublimer courage from her sublime example. When he sleeps upon the tented field, her spirit will keep watch. Whilst he is slumbering, she will pray. In the agony of waiting, she will die a thousand deaths, but will choke back her sobs and hide her torture. She will search for him amongst the slain, and try with kisses to warm the dead and unresponsive lips to life. She will coffin her heart with the beloved body, and her soul will keep the eternal vigil of a deathless love.

"Mother love! It has produced, fondled, reared, inspired, and glorified all of the shadowy hosts who have passed across the 'bank of time' since man first raised his eyes toward the heavens. It is, I say again, the golden cord that binds the earth to God."

#### IV

In recent years, special efforts have been made to bring before the attention of the world an association of spiritual ideals with the ideals of Mothers' Day. Religious services have been conducted in various churches. Special tribute has been paid to the Mother of mothers with the purpose in mind to ennoble the thought and aspirations of Mothers' Day by uniting them with the Mother of Christendom.

These were attributions that had collected upon this point. The new Feast established by His Holiness, Pope Pius XI in February, 1930, supernaturalizes the object and very purpose of the union consummated on Mount Calvary, and is essentially a thing in itself, the solemnization of the gift bestowed upon us in the last will and testament of Jesus Christ. This new Feast to Mary, our Mother, was celebrated for the first time by a special Mass at the Sanctuary of Our Sorrowful Mother, Portland, Oregon. The whole nation, as well as other nations whose voices of jubilation have come to us through the medium of correspondence, arose in exultation and thanksgiving at this historic event which spiritualizes the ideals of Mothers' Day.



As to the suitability of the day of celebration, a Sunday of May is appropriate from the fact that May is the month that has always been dedicated to our Blessed Mother.

There is evidence of the universal tendency, now more apparent than formerly, of associating the ideals of motherhood with Mary, the Mother of our spiritual life.

Many are the quotations that might be cited in corroboration of our statement that this has been the tendency, especially in recent years, in other denominations besides the Catholic Church.

At a celebration of Mothers' Day, Sunday, May 9th, 1915, Rev. W. H. Claggett, a Protestant minister of St. Louis and former president of the University of Texas, paid beautiful tribute to the Mother of Christ. Homage more beautiful could not have come even from a devout Catholic. This furnishes another proof of the universal appeal to the upright and clean of heart, made by the purity and sanctity of Mary and by the sacredness of her Divine Maternity. Thoughts so fittingly appropriate rise from the heart of man, when the ideals of motherhood become the subject of contemplation.

"Mother, for whom words never have been, never can be coined, with which to weave the wreath of glory that we would place upon thy brow—mother, by whom God became man, by whom the human race has thus been linked for ever to the throne of God—mother, the light of whose eyes was the first light that shone upon the Babe of Bethlehem—mother, whose face was the first face into which the Infant Jesus ever looked—mother, who, alone of all God's servants, angels, archangels, seraphim and cherubim, cradled Deity in thine arms and laid Him on thy bosom and held Him to thy breast—mother, who taught the feet of the Infant Son of God to walk—mother, the first word that the lips of the Babe, that was God and man, learned to lip—mother, who guided the footsteps of the Son of God and the Son of man through a spotless youth to a spotless manhood—mother, who followed the Son of God, thy Son, bone of thy bone and flesh of thy flesh, to the cross to

ignominious death—mother, the first of all the earth to give to the Savior Jesus loving ministry as He nestled on thy bosom—mother, the last of all the earth in the thought of the Savior, Son of God and Son of Mary, as He hung upon the cross and died—mother, through whom heaven itself was for ever changed, when the Son of Mary and Son of God ascended from the cross and took His seat for ever upon the throne of God—mother, who to this sin-darkened world gave the Infant Jesus, God and Man, who to heaven gave the Lamb of God, Man and God, who is the light of heaven—mother, standing not beneath the shadow of the cross, but beneath the glory of the throne of God and of the Lamb, that throne now resplendent with the glory with which thy Son has enshrouded it, one and all we rise up and call thee blessed and place upon thy brow our richest diadem. We crown thee queen of our hearts—we give thee the first place in all of God's creation."<sup>1</sup>

<sup>1</sup>This quotation can be found in "Mary's Praise on Every Tongue," by P. J. Chandlery, S. J., page 159.



## CHAPTER XIII

### The Seven Sorrows

THE title of this chapter, though indicating several; in reality, designates a unit. All the sorrows of our Blessed Mother, like the sufferings of Christ, though they be manifold, are all for one purpose and comprise a whole, each part of which is a necessary part of that whole. When the Church wishes to express in her liturgy complete compassion to the Martyrdom of our Blessed Mother, she does so by calling attention to seven distinct dolors. Thus, for example, we have the two feast days to her Martyrdom, called the feasts of the Seven Dolors: the one celebrated the Friday before Holy Week; and the second on the fifteenth of September, and by the Order, on the third Sunday of September, at which later time the Portiuncula indulgences are granted in all Servite churches.

The Servite Rosary, more commonly called the Rosary of the Seven Dolors, consists of seven chaplets, each of which represents, in their natural order, the seven great sorrows in the life of our Blessed Mother. Therefore, by saying this Rosary, we show complete compassion to her Martyrdom; because these seven sorrows constitute our complete compassion. The Via Matris (Way of Mary) consists of seven stations which represent each of these seven sorrows; leading us, as it were, step by step, through the life-suffering of Mary. In saying the Rosary or in making these stations, Holy Mother Church does not grant the indulgences if only one or even if several chaplets are said; but she requires that all seven be said, because these seven she considers as a crown of sympathy wreathed and placed upon the Blessed Virgin's brow as the Queen of Martyrs.

The reason for this, we may briefly state as follows:

God, the Father, did so ordain a sevenfold Martyrdom for the Mother who bore the Savior, and who coöperated at the Cross in becoming our Spiritual Mother. We quote seven passages from Holy Writ that refer directly to the seven dolors in the life of our Blessed Mother. We find these quotations in the Missal, preceding the text of the Mass of our Lady of Sorrows. These sorrows, therefore, are a part of the liturgy of the Church; and we give them as follows:

## I.

Luke II:35

Tuam ipsius animam pertransibit gladius.  
 "And thy own soul a sword shall pierce."

## II.

Matt. II:13

Accipe puerum et matrem ejus et fuge in Ægyptum.

"Take the Child and His mother, and fly into Egypt."

## III.

Luke II:45

Non invenientes [Jesum] regressi sunt . . . requirentes eum.

"And not finding Him [Jesus], they returned . . . seeking Him."

## IV.

John XIX:17

[Jesus] bajulans sibi crucem exivit in . . . Calvariæ locum.

"And [Jesus] bearing His Own Cross, He went forth to that place which is called Calvary."

## V.

John XIX:25

Stabant autem juxta crucem Jesu mater ejus. . . .

"Now there stood by the Cross of Jesus, His Mother."



## VI.

John XIX:40

Acceperunt . . . corpus Jesu et ligaverunt illud linteis.

"They took . . . the body of Jesus, and bound it in linen cloths.

## VII.

John XIX:41 (42)

Erat . . . in horto monumentum . . . ibi . . . posuerunt Jesum.

"There was . . . in the garden a (new) sepulchre, . . . there . . . they laid Jesus."

These seven sorrows, therefore, have their roots in Holy Scripture and are therein clearly indicated. The devotion and compassion to these seven sorrows are the flower and fragrance of the above texts. Substantial they are, therefore, and not merely extraneous effusions of devotion.

Seven different times, a cruel sword of sorrow was thrust through her Immaculate Heart; and these seven go to make up Mary's complete Martyrdom. This is why Holy Mother the Church shows full compassion to the Martyrdom of Mary by her recognition of the seven sorrows. In these, we accompany Mary through her complete Martyrdom and immolation of heart; and share in all her sorrows however many they may have been. We recognize each one of the seven sorrows which go to make her Queen of Martyrs, and we return a sweet compassion through individual sacrifice for each of these seven dolors; thereby performing seven distinct acts of compassion in the seven distinct sorrows in her life, thus showing our sympathy in return for each of her seven acts of sympathy for us; and, finally, we thereby show her sevenfold offering of her heart and soul as a holocaust. In this way, by compassionating each of the seven dolors, we prove our filial loyalty, love and compassion for our dear Sorrowful Mother; and, in this spirit of sympathy and sacrifice, sanctify suffering; and this has enabled the Church to number, besides her glorious legions

of martyrs by blood, the separate and distinct band of martyrs of the heart. In a word, we carry out the Cross-Appeal and forge our affections into a chain of steel by acknowledging and accepting the Savior's last appeal, "Behold thy Mother." This is why the Church has in mind, as an all-embracing thought, the seven great swords of sorrow that pierced Mary's Immaculate Heart; and these we have in mind when we commemorate her Martyrdom.

Both Jesus and Mary suffered Martyrdom. Her Divine Son by blood, she herself in heart. Their Martyrdoms were not for themselves, but for us; and, therefore, in justice, we owe Them our hearts' affection and our compassion. Since no one escapes heart lacerations, no one escapes what Mary suffered; though, in degree, her sufferings transcend ours. Mary was truly a Martyr of heart; and, by recognizing her Martyrdom, we seek her all-powerful intercession by acknowledging each sword of sorrow; in the recognition of which, we discover that they are our strength, our courage, and our souls' acquiescence.

To bring these facts home to us and make them a very part of our life, actuating and directing our thoughts and spiritual advancement, the Sanctuary of Our Sorrowful Mother was conceived and brought forth. Although the virtues of our Blessed Mother, which surpass in grandeur, glory and perfection our fondest hopes, are beyond our reach; yet, in her sorrows, she is one with us; and sorrow is the only thing in common we have with her. Through this avenue of thought, we endeavor to approach ever nearer and closer to her; and, in the course of our studies and meditations, may we be led to the foot of the Cross, and hear the annunciation made thereon by Jesus Christ Himself in the agony of death; and, through His words, recognize the intimate union and kinship there established, the creation of a filiation; and this it is which brought us to the study and to the conclusion you have read in the pages of this book. All this Marian doctrine is a natural emanation from a Mother's Martyred Heart, suffering for



our spiritual rebirth; and it is one channel that leads us to that closest of all unions, Mother and son.

We now place before the reader's mind and heart this sevenfold Martyrdom as concisely as the subject will permit, employing, through our adaptation, thoughts of sympathy and condolence from one of our leading writers on the subject, (Rev.) Frederick William Faber, who was, as he describes himself, a tertiary of the ancient Order of Servites. We refer to him for the reason that those who are united to the Sanctuary of Our Sorrowful Mother will find a family intimacy and feel at home in the perusal of these seven little divisions on the sorrows of Mary.

### FIRST SORROW

What pain was Thine, when Simeon's word  
Revealed, as on an open scroll,  
Thy coming griefs; and it was heard  
That sorrow's sword should pierce Thy soul.

Forty days had passed since that mysterious night when Angels sang and creation brought forth God's most holy sight. Mary and Joseph had been deep down all the while in Divine mysteries. The shepherds had worshipped the newborn Babe. The three kings had laid their mystic offerings at His feet, and the new star had melted away in the violet mists beyond the last horizon's rim.

How much had passed since the twenty-fifth of December! Since that day, the Creator had been visible in His Own creation, though it was almost under ground, in a kind of grotto, or natural stable for kine. There, the everlasting Godhead lay with eyes so bright they seemed to speak; and, like a harmless dove, the Infant murmured in His sleep of sorrow and of love. His Mother's lips fashioned earth's purest kiss; when, with faint and feeble cry content upon her lap, He would lie; and Joseph would caress His infant cheek and he would look upon Him so helpless and so weak; and His little hands would play with Mary's hair; and it seemed that endless joy from pain did hover in this rugged stall when Mary called His Name.

Now, the second of February was come. Joseph and Mary, with the Child, leave the spot where these Forty Days have fled as swiftly as a heavenly vision.

They wind round the skirt of the narrow hill whereon the city is built. The roofs of the Holy City are in sight, with the glorious temple shining above all. To that temple, His Own temple, the visible Infant God was now going.

Mary had spent twelve years of her sinless life in the courts of the temple. She was coming back to it again, still Virgin; yet, mystery of God, a Mother with a Child. She came to present her Child to God, and to do for the Creator what no creature but herself could do, give Him a Gift fully equal to Himself. She placed Him in the arms of the aged priest Simeon, and the full light broke in on Simeon's soul. Weak with age, he threw his arms around his God.

There is other music now for Mary's ear, the terrible music of dark prophecy which the Holy Ghost utters from His sanctuary in the old priest's heart: "Behold this Child is set for the fall, and for the resurrection of many in Israel, and for a sign which shall be contradicted; And thy own soul a sword shall pierce, that out of many hearts, thoughts may be revealed."

The consolation of the Angelic choir lingered no longer for Mary's ear; the poignant frankincense and myrrh whose rare perfume inlaid the air forsook the atmosphere and nothing remained but sorrow for the Mother of God.

Simeon was silent. But, over Mary's soul there came an inexplicable change. A clear and detailed vision of all her sorrows, especially of the whole Passion, was with its minutest circumstances instantaneously impressed upon her soul; and her Immaculate Heart was deluged with a sea of sorrow. The Light of the World had flashed up on high in Simeon's arms, and there followed darkness; deeper, thicker, more palpable, than that of Egypt.

Suddenly out of the sunshine of Bethlehem, she found herself in the heart of the eclipse on Calvary; with a sword right through her broken heart.

Such is the way of God. Earthly sorrows are the roots of



heavenly joys. A cross is a crown begun. God proportioned her cross to her powers of bearing it. The sword of Simeon's prophecy had drawn her life under its dark waters. Her life was hidden in the Heart of Jesus, amid gloomy forms, appalling shadows, dread insights, into horrible gulfs of sin, thunders and lightnings of Divine wrath, frenzies of lawless demons, excesses of human cruelty, and a very living show of instruments of the Passion. A life with a heart broken almost from the first! This it was to be the Mother of God.

She became the Mother of sinners because she was the Mother of the Savior, the Mother who gave Him away to death when she had possessed Him but forty days in Bethlehem.

Poor Mother! Christmas has deepened into Passiontide, and darkness has gathered round the cradle. Forty days, not a thousand hours, and you are giving Him away, giving Him to death. You would not forbid this Passion; He belongs to sinners and to me. For my redemption and salvation, He was a victim, whom thou, gentle Mother, was to guard until the hour of sacrifice was to come. Accept, therefore, my compassion for your First Sorrow. My heart wishes to throb with thine. I accept thee from the lips of thy Divine Son when He bequeathed thee to me in the transfixion of thy soul at the Foot of the Cross, "Behold thy Mother."

## SECOND SORROW

What grief was Thine, compelled to flee  
From cruel wrath to save Thy Son;  
That Egypt might a refuge be,  
Till Herod's impious reign was done.

The mystery of the second sorrow is exceedingly beautiful in itself. The Gentiles have loved to regard it as, after the Epiphany, the beginning of our Lord's dealings with them. He flies from His Own people to take refuge in a heathen land; thus, upon His return, to fulfill the words of prophecy, "Out of Egypt have I called my Son."<sup>1</sup> He consecrates by

<sup>1</sup>Matt. II: 15

His presence that very land which had been the great historic enemy of the chosen people; and which was, as it were, the express type of all heathen darkness. Amid those benighted Gentiles, He finds a peaceful home, where no persecutions troubled the even tenor of His childhood. A Power goes out into the rich Nile-valley; nay, overflows it, and runs far into the yellow sands of the desert, sanctifying and setting apart the whole region as a future Church, as a blossoming wilderness, as a barren, mystical paradise populous with saints. The fathers of the desert are to pass into a Christian proverb throughout the magnificent West, a phenomenon which men will never be weary of admiring, a living discipline, an enduring academy, in which all future generations for Catholic saints are to be brought up and are to take their degrees. Thus, the Gentile West has loved to accumulate traditions about the Flight into Egypt, the Sojourn there, and the Return.

If there is not peace in sequestered Nazareth, where shall we find it? Can the eye of jealous power, quickened by the acute discernment of selfish fear, find out the Holy Child amid the many children of that retired village? In the dead of night, the Lord appeared in sleep to Joseph, the keeper of Heaven's best treasures on earth, and bade him rise, and take the Child and His Mother, and fly into Egypt. The three kings had gone back to the East without letting Herod know that they had found the new-born King, or who He was. Tyranny was not, however, to be so balked; and, lest it should miss its aim, involved all Bethlehem in blood by the Massacre of the Innocents.

The night was dark and tranquil over the little town of Nazareth, when Joseph went forth. Mary heard his words and went forth with him into the cold starlight; for poverty has few preparations to make. She was leaving home again. Terror and hardship, the wilderness and heathendom were before her; and she confronted all with the calm anguish of an already broken heart. Here and there, the night-wind stirred in the leafless fig trees, making their bare branches nod against the clear sky, and now and then a watchdog



bayed, not because it heard them, but from mere nocturnal restlessness. Jesus had come like God, so He went like God, unnoticed and unmissed. No one is ever less missed on earth, than He on Whom it all depends.

Two creatures had carried the Creator into the wilderness, and were taking care of Him there amid the stony sands of the unwatered gullies. Sunrise and sunset, the glittering noon and the purple midnight, the round moon and the colored haze, came to them in the desert for many a day. Still they traveled on. They had cold to bear by night, and a sun from which there was no escape by day. They had scanty food, and frequent thirst. They knew Whom they were carrying, but looked not for miracles to lighten the load they bore.

In passing from the first dolor to the second, our Lady's new sorrow called for actual outward obedience, not the mere assent of an inward generosity. She had suffered in the sanctuary of her own soul before; now personal toil, external privation, rough work enter into her sorrow. They, who appreciate rightly the shyness of extreme sanctity, will have some idea of what this change, in itself, and considered apart from other aggravating circumstances, inflicted upon the delicate nature of our Blessed Mother.

This dolor was a mixture of sharpest pain, wounded feeling, distress so great as to seem unexpected, horror that yearned to disbelieve what it saw, a cruel crushing together of all the loves of her Immaculate Heart. It arose from the vision of men's hatred of Jesus, made visible in this dolor. Was there ever anything so winning, ever anything so hateless, as that blessed Child? Why should men turn against Him thus? Why should the eyes of kings pierce the shrouds of His innocuous obscurity, like wild beasts, and why thirst for the little shallow stream of His blood, as if He were a tempting prey for savage natures? Harmless, helpless, silent, pleading, beautiful! and men drive Him away as if He were a monster, heartless, tyrannical, blood-stained, with all the repulsion of great iniquity and dark secret crime about Him. And she knew how beautiful He

was; and, therefore, how unutterable was the sacrilege of that cruel exile, of that murderous pursuit, which only ended in exile, because God would not let it go farther, and balked ferocity of its victim. She knew too that He was God, the Creator come among His creatures; and, although He has not interfered with them yet, has not even spoken to them but has only looked at them with His sweet Face, they are tormented with restlessness, feel Him a burden, and make Him fly before them. This was the welcome God had been waiting for, now these four thousand years! Is not Divine Love beyond our comprehension?

All the love in Mary's heart was crushed. Jesus was hated. Had men simply avoided Him and got out of His way, it would have been an intolerable sorrow. Had they gone by Him with indifference as if He was no concern of theirs, but just a living man, as their senses told them, who increased by one the population of the world, and was otherwise poor and commonplace, even that would have been acutest grief. For men to ignore, to misapprehend, to disappreciate Jesus, would have been a lifelong thorn in her heart, which nothing could have extracted. But He was hated. She was His creature and His Mother. She loved Him with the intensest natural affection as having borne Him. Her love was marvellously grown with His growing beauty and her increasing experience of Him. She loved Him with supernatural love because of His holiness, and her own which was attracted by His. She loved Him as the Savior and Redeemer of the world. She loved with perfect adoration His Divine Nature, and the Person of the Eternal Word. Beyond this, where could love go? Whither could it reach?

There is a comfort even here. God knows our weakness. We think no one can enter into it as we do. But He knows it infinitely better. He practises the most incredible forbearance towards us. He makes the most unimaginable allowances. Woe unto us if we should venture to make excuses for ourselves, if it were but the thousandth part of the excuses He makes for us! But we have yet another les-



son to learn. We spend the most of our lives in the Holy Land, in quietness and at home. Either we are in the Holy City, with the courts of the temple conveniently at hand, or in the unworldly sequestration of Nazareth, or by the blue water flapping on the shore of the calm Genesareth. Sometimes, we have to go down into Egypt to buy the wholesome corn of tribulation, the best sustenance of our souls. Sometimes, we have to fly thither from before the face of men, or the machinations of the devils. Now, the lesson is, that, whatever and wherever we are, we always have Jesus with us. No time is inconvenient for Him, no place unlikely. There is no darkness but He is the light, no light but its best light is He.

There is a loneliness which beckons temptation to come and people its wilderness, which the company of Jesus would turn into blameless talk, and song, and gladness. It is easy to leave Jesus, if we let Him run by our side over the sands, and forget His presence; but, if we carry Him in our arms, as love and Mary do, it requires much evil courage to lay our Burden down upon the sand, and wilfully walk away. He is with us; and He is with us as a child, partly that the burden may be lighter, partly that love may come more easily, partly because His littleness better suits our own. There is one symbol of the Christian soul which we must never paint otherwise before our mind's eye. In the dark, and in the bright, by dear Jordan or by dark Nile, it is truly, and for ever, a Madonna and Child.

No, Mary never left Jesus. But we so often do. Teach us, dear Mother, through this, your Second Sorrow, to hold fast to the Infant Savior when the rude winds of temptation would drive us away, away from Him, our only consolation, our strength and our fortitude. Permit massacre, if it be the Infant's Will, of worldly dreams and of this life's joys, but never permit our separation by the massacre of our soul; though, like Mary, we must flee, provided Jesus be ever with us, as was the Child and His Mother.

## THIRD SORROW

What grief and anguish Thou didst bear,  
While He the doctors did astound;  
And was not in Thy loving care,  
For three days lost ere He was found.

Five years had now passed since the return from Egypt, and Jesus was twelve years old. In that year, as the Gospel narrative tells us, He went up to Jerusalem at the Pasch, with Mary and Joseph. His divine nature flashed out from His eyes; it spoke from His lips; its music escaped through His tone; His whole outward life was light and fragrance, as His childhood passed away, and the day of His boyhood broke.

They reached Jerusalem. In the temple between Joseph and Mary, kneels the Everlasting God, whose words are almost stealing their souls out of their earthly tabernacles.

The shades of that evening had fallen. Joseph was waiting for Mary, but Jesus was not with him. Mary's heart sank within her before she spoke. Joseph knew nothing. He had supposed Jesus was with Mary, and had not been disquieted. They were suddenly alone, alone amidst the multitude, more lonely than two hearts had ever been. Joseph was crushed to the very earth. The light went out in Mary's soul, and a more terrific spiritual desolation followed than any of the saints have ever known. What could it mean? Jesus was gone. It was a harder idea for her to realize than had been the mystery of the Incarnation. If the rolling universe had stopped, it would have been less of a surprise. She felt that an abyss had opened, and a cold wind was rushing out of it which froze every sanctuary within her soul.

They made their search. Deep night had come. When all Egypt rang suddenly at midnight with the terrible wail for the first-born, and the troubled river hurried away from the intolerable sickening sounds of human woe, the countless cries that wove themselves into one amazing voice, as if the great earth itself had spoken in pain, were not freighted



with such a load of misery as lay that hour on Mary's single heart.

Had she been unworthy of Him? Had He gone back to His Father, leaving unredeemed the world which did not want Him? No! That was impossible. Tyrants seldom slumber. Had Archelaus, the son of Herod, watched his opportunity, and seized Him. A thousand things might have befallen Him. She knew nothing. Only He is God. She is crucified in the darkness, as He will one day be. He has abandoned her, as His Father will, one day, abandon Him. Go on, weary forlorn, forsaken Mother! The daybreak is catching the towers of Zion; thither drag this inexplicable load of grief, thou wonderful Daughter of the Most High.

Meanwhile, where is our Blessed Lord? In Jerusalem. He had gone to the meetings of the doctors and elders. It is His heavenly Father's word.

"On the third morning, Mary and Joseph went up to the temple to lay their sorrows before the Lord. The Mother's ear caught a sound. It was the voice of Jesus. The doctors are looking at Him with a mixture of awe and pleasure. There never had been such a doctor in that Academy before. Mary's soul worshipped in His presence and she came forward and said to Him: 'Son, why hast Thou done so to us? Behold, Thy father and I have sought Thee, sorrowing.' He could see that without her saying it. He could see the ravages which grief had made in her countenance. He could hear it in her voice weak and trembling. But He had no need to see or hear it, He had been lying in her heart the whole while. His Own heart had been crucified with hers. But the mystery was not over. He said to them, 'How is it that you sought Me? Did you not know that I must be about My Father's business?' He had taken out Simeon's sword and thrust in His Own. Why had Mary sought him? Oh, think of Bethlehem, the wilderness, Egypt and Nazareth. Why had she sought Him? Poor Mother! Could she have done otherwise than seek him? Is the darkness gone? Far from it! 'They understood not the word that He had spoken to them.' He is not going to leave her. He has been about His

heavenly Father's business in Jerusalem. Now the same business took Him back to Nazareth. And He, so much more lovely; and She, so much more holy; and Joseph, nigher to God than ever, wended their way homeward."

The darkness of this Third Dolor was Mary's Gethsemani. The loss of Jesus was her transfixion of soul, and her complaint, "Son, why hast Thou done so to us?" was her cry upon the cross, just when the tyranny of the cross was ending. Compassionate this Third Sorrow. The loss of Jesus in the temple holds a salutary lesson for us. Mary suffered not through any fault of hers but because of her part in our redemption. Sin is the loss of Jesus. In this Third Dolor, you ask Mary to find her Divine Son for you; and, by commiserating her in this great Dolor, she will intercede that you may find Him, especially at that hour when you may need Him most.

#### FOURTH SORROW

What sorrows did in Thee combine,  
And make Thee feel Thy greatest loss;  
To sacrifice God's Son and Thine,  
And meet Him bowed beneath the cross.

We have come to the morning of Good Friday, to Mary's meeting Jesus with the Cross, which is the Fourth Dolor.

It has been written that Thursday morning, the day previous, Jesus went to Bethany to bid His Mother farewell, and to obtain her consent to His Passion, as He had before done to His Incarnation. The Last Supper, the First Mass, took place that night, our Lord's first unbloody Sacrifice, to be followed on the morrow by that dreadful one of blood.

By a miraculous grace, she assists, in spirit, at the Agony in the Garden, sees our Lord's Heart unveiled throughout, and feels in herself, and according to her measure, a corresponding agony. She sees the treachery of Judas consummated, in spite of her intense prayers for that unhappy soul. Then the curtain falls; the vision grows dim; she is left for a while to the anguish of uncertainty. With the brave,



gentle Magdalen, she goes forth into the streets. She tries to gain admittance both to the houses of Annas and Caiaphas, but is repulsed, as she was at Bethlehem three-and-thirty years ago. She hears the voice of Jesus; she hears also the blow given to her Beloved. Jesus is put in prison for the night; and St. John comes forth, and leads our Blessed Mother home to the house in which the last Supper had been eaten.

At all the horrors of the morning, she is present. She hears the sound of the scourging, and sees Him at the pillar, and the people around Him sprinkled with His Blood. She hears the gentle murmurs, the almost inaudible bleatings of her spotless Lamb; she hears them, and Omnipotence commands her still to live. She has looked up to the steps of Pilate's hall, and has beheld—beautiful in His disfigurement—Him who was a worm and no man, so had they trodden Him under foot, and mangled Him, and turned Him almost out of human shape by their atrocities. Alas! many words are not needed. Besides, what words could they be? To Mary's heart, to Mary's holiness, to Mary's dolor, each minute of those hours was longer than sheaves of centuries bound together in some one secular revolution of the system of the world.

St. John, at length, returns to the house with the news of the sentence, and other information. Our dearest Mother, broken-hearted, yet beaming as with divine light in her tranquillity, prepares to leave the house with Magdalen and the apostle. The latter, by his knowledge of the city, will lead her to the end of a street, where she can meet Jesus on His road to Calvary.

Everywhere, the streets are thronged with multitudes setting in one tide to Calvary. Heralds at the corners of the streets blow their harsh trumpets, and proclaim the sentence to the people. What a journey for a Mother! The women look from the lattices above. She sees the thieves, the crosses, everything—and yet only one thing, Himself. As He draws nigh, the peace of her heart grows deeper. It could not help it; God was approaching, and peace went

before Him. Never had maternal love sat on such a throne as that one in Mary's heart. The anguish was unutterable. Now Jesus has come up to her. He halts for a moment. He lifts the one hand that is free, and clears the Blood from His eyes. Is it to see her? Rather, that she may see Him, His look of sadness, His look of love. She approaches to embrace Him. The soldiers thrust her rudely back. Oh, misery! and she is His Mother too! For a moment, she reeled with the push, and then again was still, her eyes fixed on His, His eyes fixed on hers; such a link, such an embrace, such an outpouring of love, such an overflow of sorrow! Has He less strength than she? See! He staggers, is overweighed by the burden of the ponderous Cross, and falls with a dull dead sound upon the street, like the clank of falling wood. She sees it. The God of Heaven and earth is down. Men surround Him, like butchers round a fallen beast; they kick Him, beat Him, swear horrible oaths at Him, drag Him up again with cruel ferocity. It is His third fall. She sees it. He is her Babe of Bethlehem. She is helpless. She cannot get near. Omnipotence held her heart fast in a peace far beyond man's understanding. She followed slowly on to Calvary, Magdalen and John beside themselves with grief, but feeling as if grace went out from her blue mantle enabling them also to live with broken hearts. The Fourth Dolor is accomplished; but alas! we only see the outside of things.

Your Crosses. The Fourth Sorrow contains within itself the whole science and mystery of cross-bearing. This is the wisdom we learn from the picture while we gaze on Mary in the streets of the cruel Jerusalem. The eye of her soul sees the fair-haired Boy in the temple, Whom she sought more than twenty years ago, while her bodily eye is fixed on the pale and bleeding and earth-stained Man, going, with sound of trumpet and the chorus of earth's curses, to His doom. And shall we, who gave Him that heavy Cross to bear, and kept weighting it after we had given it, as if our cruelty was not satisfied; refuse to acknowledge our deep compassion and commiseration for this cruel sword that



pierced for the Fourth Time our Sorrowful Mother's Immaculate Heart?

### FIFTH SORROW

In agony, Thou didst remain  
Close to the cross, near to Thy Son;  
And saw the world's Redeemer slain;  
There waiting till all things were done.

As we cannot think of the Child of Bethlehem without His Mother, so neither will the Gospel let us picture to ourselves the Man on Calvary without His Mother also. Jesus and Mary were always one; but there was a peculiar union between Them on Calvary. It is to this union we now come, Mary's Fifth Sorrow, the Crucifixion.

The Way of the Cross was ended, and the summit of the mount has been attained. They have stripped Him of His vestments, and they lay Him on the Cross. He gives Himself into their hands with as much docility as a weary child whom his mother is gently preparing for his rest. Beautiful in His disfigurement, venerable in His shame, the Everlasting God lay upon the Cross, with His eyes gently fixed on Heaven. The executioners now lay His right arm and hand out upon the Cross. They apply the rough nail to the palm of His Hand, and the first dull knock of the hammer is heard in the silence. The trembling of excessive pain passes over His sacred limbs, but does not dislodge the sweet expression from His eyes. Now, blow follows blow, changing their sounds according as it was flesh and muscle, or the hard wood, through which the nail was driving its cruel way. Mary hears it all. The hammer is falling upon her living heart; her love had long since been dead to self, and only lived in Him. She looked upward to Heaven. She could not speak. Words would have said nothing. The Father alone understood the offering of that heart, now broken so many times. But God held His creature up, and she lived on while one horror outstripped another, searching out with fiery thrills, like the vibrations of an earthquake, all the supernatural capabilities of suffering, which lay like abysses in the Mother's ruined heart. Let us

not compare her woe to any other. It stands by itself. We may look at it and weep over it in love, in love which is suffering as well. But we dare not make any commentary on it. Sorrowful Mother! Blessed be the Most Holy Trinity for the miracle of grace wrought in Thee at that tremendous hour!

The earth trembled to its very center. Inanimate things shuddered as if they had intelligence. The rocks were split asunder, precipices cloven all along the most distant shores of the Mediterranean, the veil of the temple rent in twain, and darkness began to creep over the earth. The animals sought coverts where they might hide. The songs of the birds were hushed in the gardens beneath. Horror came over the souls of men, and the beginnings of grace, like the first uncertain advances of the stealthy dawn, came into many hearts out of that sympathetic darkness. A moment was an age when men were environed by such mysteries as these.

There she stood, dear Mother, for three long hours, amid mockery and cries of derision; and, at last, Jesus, her Son, hung bleeding and exhausted from the punishment inflicted by the justice of the Father, the hatred of the demons, and the sins of man, His flesh at last succumbed to the pressure of this triple force and He cries out, forsaken and rejected, pleading to His Eternal Father—"My God, My God, why hast Thou forsaken Me." Mary stood beneath the Cross and witnessed it all.

The Three-and-Thirty Years are ending. A new epoch in the world's history is to open. The most magnificent of all its epochs is closing. What will death be like to Him? Ah! we may ask also, what will life be like to her when He is dead? Jesus, now dying upon the Cross, looks upon His Mother. His eye is resting on the same object on which it rested the moment He was born, when He lay suddenly on a fold of her robe upon the ground while she knelt in prayer, and when He smiled, and lifted up His little hands to be taken up into her arms, and folded to her bosom. She felt His gaze penetrate her heart, and she looked up to His face.



Never did two faces look into each other, and speak such unutterable love as this. The Father held Mary up in His arms, lest she should perish under the load of love; and the loud cry went out from the hilltop, hushing Mary's soul into an agony of silence, and the Head drooped toward her, and the eyes closed, and the Soul passed her, like a flash, and a wind arose, and stirred the mantle of darkness, and the sun cleared itself of the moon's shadow, and the roofs of the city glimmered white, and the birds began to sing, but only as if they were half reassured, and Mary stood beneath the Cross—a childless Mother.

She became a childless Mother to be the Mother of us all. With the first Motherhood, what surpassing joy; with the second, what intolerable anguish! Yet, while God sent His angel to make the first Annunciation, He Himself made the second; and Mary was elevated to the Spiritual Motherhood of us all.

If Jesus, in His great hour, would have His Mother by Him, how shall we dare to die without her? In all things, must we imitate Jesus; but most of all, it is of importance to us, to imitate Him in death.

In our daily prayers, we petition the Mother of God to assist us at the hour of our death. The hour of death is a thirsty time, and exhausts great graces. The devil reserves his worst weapons for the last.

Ah Mother! May this, my compassion of the Fifth Sorrow, in memory of this overwhelming Dolor, serve as an agreement of long standing, a pledge not to be broken, that Thou wilt be present at my last hour. If Jesus would not die without Thee, Thou wilt love me all the more if I now refuse to die without thee. Ah Mary! blessed above all the dead are those whose eyes, Thou Thyself hast closed.

## SIXTH SORROW

What bitter grief by Thee was known;  
When, in Thine arms, once more was laid  
His body which was all Thine own;  
And final sacrifice was made.

The Cross stood bare on Calvary against the light which the setting sun had left behind it in the west. The spectacle of the day was over, and the multitudes of the city were all gone, and the current of their thoughts diverted elsewhere.

The Body was detached from the Cross. Mary is kneeling on the ground. Her fingers are stained with Blood. She stretches the clean linen cloth over her arms and holds them out to receive her Son, her Prodigal come back to her again, and come back thus! And was He not a Prodigal? Had He not wilfully gone out from her quiet home into the wildest and rudest of worlds, leagues and leagues distant from the purity and love of her spotless heart? Had He not spent all His substance on companions, worthless and despicable? Was it not a riotous spending, a riot of some eighteen hours' duration? Had He not been prodigal of His Precious Blood, of His beauty, His innocence, His life, His grace, His very Divinity? And now, He was coming back to her thus! Can such a sorrow, such an accumulation of concentrating sorrow, have any name? Can she bear the weight? Which weight? The sorrow or the Body? It matters not. She can bear them both. From above, the Body is slowly descending. She remembers the midnight-hour when the Holy Ghost overshadowed her at Nazareth. Now, it is the Eternal Son Who is so strangely overshadowing His kneeling Mother. Joseph trembled under the weight, even while Nicodemus helped him. Perhaps, also, it was not the weight only which made him tremble. Wonderfully must grace have held him up to do what he did. Now, it is low enough for John to touch the Sacred Head, and receive it in his arms, that it might not droop in that helpless, flaccid way; and Magdalen is holding up the Feet. It is her old post. It is her post in Heaven now, highest of penitents, most beautiful of pardoned spirits! For one moment, Mary prostrates herself in an agony of speechless adoration; and the next instant, she has received the Body on her extended arms. The Babe of Bethlehem is back again in His Mother's lap. What a meeting! What a restoration! For a while, she



remains kneeling, while John and Magdalen, Joseph and Nicodemus, and the devout women, adore.

With minutest fondness, she smooths His hair. She does not wash the Blood from off His Body. It is too precious; and soon He will want it all, as well as that which is on men's shoes, and on the pavements of Jerusalem, and on the olive-roots of Gethsemani.

There was not a feature of His Blessed Countenance, not a mark upon His Sacred Flesh, which was not at once a sorrow to her, and a very volume of profoundest meditations. Her soul went through the Passions upon His Body, as men trace their travels on a map. The very quietness of her occupation, the very concentration of her undistracted thoughts seemed to enable her to go deeper and deeper down into His sufferings, and to compassionate them with a more interior bitterness than before. In none of the earlier stages of her sorrow had there been more demand upon her to control the common gestures and outbursts of grief, than when she sat in the light of that spring evening with her Son's dead Body on her lap, smoothing, anointing, and composing the countless prints of shame and suffering which had been worn so deeply into it.

In vain for her were the birds trilling their even-song, the weight of the eclipse being taken off their blithe little hearts. In vain for her were the perfumes of the tender fig leaves rising up in the cool air, and the buds bursting greenly, and the tender shoots full of vernal beauty. Her grief was past nature's soothing. For her Flower had been cruelly gathered, and lay withered there upon her knee.

Poor, disconsolate Mother! She holds on her lap the Body of her Divine Son, supernaturally conceived of the Holy Ghost, flesh of her flesh, life of her life; the Sacred Body fashioned in her pure womb by the overshadowing from on high, now bereft of all beauty, of all form; bereft of the soul that animated it; subjected to the laws of nature which He Himself established; defaced by the men for whose redemption He took this form upon Him—by them mangled and slain. Alas! how pallid are His cheeks, how sunken His

eyes; there is no beauty left on that fair virginal form.

Ah Mary, Sorrowful Mother! Grant through Thy all-powerful intercession that my compassion for the Sixth Sorrow may ever give me the grace to remember that above the shades of the present time there reigneth the Father of eternal light; that the noblest virtues which blossom in eternity are those which have sprung beneath the tears of adversity; and that Jesus and Mary, Who have gone before us, suffered more than the greatest martyrs; and, in calling us to be partakers of Their suffering here, They call us also to be partakers of Their joys in Heaven.

### SEVENTH SORROW

What grief was Thine, as Thou didst go  
To lay His form within the grave;  
Love in the depths of bitter woe:  
A Mother's love that loved and gave.

The time has now come; and, with calm self-collection, she joins with the disciples as they form the procession to the tomb. There was Joseph of Arimathea and Nicodemus, John and Magdalen, the devout women who had come up to the Cross, and to these was now added the converted centurion, who, at the moment of our Lord's death, had confessed that He was the Son of God.

With calm heroism, yet not without direct Martyrdom, Mary gave up the Treasure which lay across her lap. A deeper shadow of sorrow had never fallen upon men, than the gloom which fell on those who now were wending from the top of Calvary to the garden-tomb. There was grief enough to have darkened the whole world, in Mary's single heart. She would only keep for herself that which she could not part with, and would not have parted with if she could, a broken heart utterly submerged in such waters of bitterness as had never flowed round any living creature theretofore. There never would have been joy on this planet again, if her accumulated woe had been divided into little parcels, and distributed to each child of Adam as he comes into the world.



Look now at Mary, as she closes the funeral procession. That Woman is a creature of the Most High, more exalted than any angel in Heaven. The throne that awaits her is one of the marvels of the heavenly court. She is as sinless as the sunbeam, and her empire is over all creation. The Three Persons of the Undivided Trinity will themselves perform her coronation. But she has explored now all the vast realms of pain. She has sounded the depths of every heartache man can know. She has traversed vast regions of suffering which none ever traversed before her, and whither none can follow her. She has been with the Incarnate Word in abysses of His Passion which theology has never named, because not even saints have ever imagined their existence. She has exhausted all the possibilities of mortal anguish. Her dolours have outreached the tall science of the angels. They are known to none but Jesus and herself.

The garden-tomb is now reached. It was hewn in the solid rock, and was new. Mary enters the tomb with Joseph. It was his help she chose. Her hands arrange everything. How gently they lowered His head into the tomb! She adjusts and composes the winding sheet, and puts the Feet together, which had been so painfully together those three hours upon the Cross. She takes a last, long, lingering look. How pale the Body must have looked by the wan torchlight inside that rocky tomb! The Eyes were closed whose single look had converted Peter. The Lips were shut that but a while ago uttered His Last Appeal upon the Cross, the sound of which had not yet died out of her listening ears. On her knees, she made her last act of adoration of that lifeless Body. Never, surely, had any anguish so awful, any woe so utterly superhuman, desolated the soul of a living creature. There have been many last looks in the world. Many graves have closed on earth, shutting in worlds of hope and love, and imprisoning often more of the survivor's life than death had robbed from the departed. Yet none has ever come nigh this. It stands alone, a grief without a parallel; because she who mourned and He Whom she mourned

were alike incomparable. Perhaps, in none of her Dolors was there any single isolated moment that for accumulated and intense woe could be reckoned along with this. She was widowed and orphaned as no others were before. She sank down in depths of widowhood and orphanhood which had never opened to anyone else. But what are father and mother and husband and child to an Incarnate God? To be fatherless, motherless, husbandless, and childless; how little a measure of grief do these dismal words represent compared with that for which there is no real word! For Mary, His Own Mother, to be without Christ, and on the night of such a day—oh, the sorrow lies out dark before us, like the sea at night, and we know no more!

The cruel stone of the sepulchre is now rolled against it, and Mary stands in utter desolation. Her Martyrdom is complete.

Look once more at the great Mother, as she leaves the garden of the sepulchre. Eve going forth from Eden was not more sorrow laden, and bore with her into the unpeopled earth a heart less broken and less desolate. That woe worn Woman is the strength of the Church, the Queen of the apostles, the True Mother of all that outspread world, over which the blue mantle of darkness is falling fast and silently. Sleep on, tired world! Sleep on, beneath the paschal moon and the stars that are brightening as it sets; thy Mother's heart watches and wakes for thee!

Mary, my Mother, overwhelmed by an ocean of bitterness, grant that my compassion to Thy Martyrdom may bring me closer to Thy Immaculate Heart and bring down upon me thy powerful intercession, and, especially, upon those whose foremost purpose is to make known to all the world your excruciating Martyrdom and the sweet, warm sunshine of your Motherhood.



## Sketch of the Servite Order

**T**HIRTY years after our Divine Savior had expired on the cross, St. Paul, when writing to the Romans, said, "I give thanks to my God, through Jesus Christ, \* \* \* because your faith is spoken of in the whole world."<sup>1</sup>

What a miraculous propagation of faith! The apostles and their immediate successors had no means of conveyance but went mostly on foot. Steam, electricity, and even printing were not known, and yet this great task was accomplished.

The apostles and disciples themselves could not have accomplished such a feat. It was the laity who received the message of Jesus Christ, and Him crucified, who became active missionaries and salesmen of their holy faith. Wherever and whenever they mingled with the pagan world, the ardent warmth and enthusiasm of their faith glowed through their countenances and spoke through their eyes and convinced through their words and actions.

The missionary spirit of the laity of the early Church was, therefore, instrumental in that marvelous propagation of faith.

A parallel example of miraculous propagation of devotion to the Mother of God and of mankind is again seen when the Order of "Servants of Mary" was called into being in the 13th century. In the lifetime of its Seven Holy Founders, the devotion of the Order had spread practically into every known part of the world. This, too, was accomplished not by these Seven Men alone, but by the laity, who, having received the message of our Blessed Mother, spread it as far as possible to their fellow men.

In 1233, on the Feast of the Assumption, August 15th,

<sup>1</sup>Rom. 1:8

the Queen of Heaven returned in vision to Seven Noblemen of Florence.

The world, at that time, was in turmoil and dismembered by factions inimical to peace and happiness.

Said the Prince of Peace: "Peace I leave with you, My peace I give unto you." It is our heritage.

When Christ was born, the Heavens rang with celestial joy and sang, "Peace on earth to men of good will."

On Easter's joyous night, the resurrected Christ stood before His disciples and said, "Peace be to you."

Twelve hundred years had rolled on since that first Easter.

The twilight of approaching night was spreading a pall of sorrow, suffering and death over the land. Insurmountable obstacles were rising to shut off the promise of peace from weak humanity. Were the enemies of the Cross to triumph?

When Christ hung bleeding on the Cross and His enemies seemed to triumph, in that most solemn moment in all the world's history, our Savior gave us His most Precious Treasure, when He pleaded, "Behold thy Mother."

The Queen of Peace, conscious of her Divinely appointed responsibility, at the Visitation, proclaimed, "All generations shall call me blessed."

On Assumption Day, the Mother of Sorrows, who stood by the Cross of Jesus, did leave her Heavenly abode. In an oratory where the Metropolitan Church of Florence now stands, she appeared to Seven Noblemen. Peace was to be reestablished.

She told them to leave the world, to join in compact; and, through divers apparitions, unfolded to them the mission of her Order. Each of these Noblemen became great Saints, and so pronounced by our Holy Mother, the Church.

When this mission was preached and promulgated, it spread over that generation like dawn breaking into glorious day. The founding of the Order thrilled and inspired the then known world. Even in the time of the Seven Holy Founders, the Order was established in the uttermost parts



of the world, and over ten thousand, from every rank in life, had left the world, their homes and families, to join the Servite Order, so that their contemporaries might learn to know of the comfort and solace She gives to the world.

This mission, received from the precious lips of the Virgin Mother of Sorrows, could not cease with these Seven Holy Founders. Like the Church itself, Mary's Order, the Servites, comes down through the generations, rejoicing that this wonderful Message of Peace might be carried through the ages.

So mighty is her intercession for those, who, like St. John, accept her at the foot of the Cross, that, in the galaxy of the Servite Saints and Blessed, a star shines bright in the firmament every day in the year; so numerous are they in the Servite calendar.

It was, therefore, the Will of God, that since there already existed in His Church religious bodies whose institutions reminded the faithful that they have in our Divine Savior a Father, and a Brother, to console and succor them in their miseries; there should likewise be another Order, another institution, another Missionary Band which would remind the unhappy, sorrowful and suffering that, in Mary, they have a most compassionate Mother; in the contemplation of whose Martyrdom, they will find a balm for their own sufferings and strength to bear them with Mary. For this purpose, He vouchsafed to raise up an Order which should personify the memory of our Martyrs' Queen and bade her leave the Heavens above and give this benign message to the world.

St. Peter Martyr, of Verona, was commissioned by Pope Innocent IV, 1250, to investigate the authenticity of the establishment of the Servite Order. St. Peter was chief inquisitor of the Holy See, and, after leaving Rome, was wrapped in ecstasy and beheld our Blessed Mother on the summit of a mount while angels were hovering about her.

Seven of these angels, each held a beautiful lily in his hand. Approaching the Blessed Mother, they presented these seven lilies to her, which she fondly received and lovingly pressed to her bosom.

These seven lilies represented the Seven Holy Founders, whom our Blessed Mother had herself selected, and who had pledged themselves, body and soul, to propagate devotion to her Sorrows.

This special predilection our Blessed Mother showed the Seven Holy Founders, through the symbol of the seven lilies, proves how near to her heart are those who accept her message; and, then, willingly give that message to others.

We may not omit from this short sketch the memory of the propagator of the Servite Order, St. Philip Benizi. From his infancy on through his whole life, he blossomed forth as one of the sweetest lilies in the Virgin Mother's diadem. Suffice the words of the poet:

The day the holy vision came  
And called the Seven of power and fame  
To leave the world; and they obeyed,  
And loving sacrifice they made  
To serve their Queen; lo, there was born  
Their Patron Saint, who should adorn,  
With graces humble and divine,  
Their holy cause; and, with them, shine,  
As shine the stars, for evermore;  
But, what the future held in store  
They knew not. Time was moving fast;  
And, soon, five months had come and passed;  
And, then, upon a blessed day,  
The Seven, going on their way,  
Were by their Patron Saint addressed.  
An infant, on his mother's breast,  
Endowed with wisdom from on high;  
Who, as he saw them passing by,  
"Servants of Mary," did exclaim;  
And, thus, the Seven received their name.

The devotion to the Sorrows of Mary is as old as Holy Church. It had its birth on the day of the Passion at the foot of the Cross, when the Divine Contract was instituted.

In addition to the regular members of the Servite Order, there was also established an association of those who became affiliated with the Order, but living in the world, and



these were known as members of the Third Order. A special observance of rules and regulations is required of tertiaries, otherwise known as Third Order members.

In addition, there was also established a Confraternity, differing from the Third Order in this, that many of the rules and regulations which would be difficult for the average person to carry out were omitted, and such other requirements were substituted as would facilitate all to join and become associate members of the Servite Order.

In 1250, Pope Innocent IV, wishing to propagate devotion to our Sorrowful Mother, granted the rising Servite Order many faculties and conferred many indulgences, which gave rise to the Confraternity.

In consequence of the Apostolic zeal of the Founders and of its propagator, St. Philip Benizi, numerous Confraternities of the Seven Dolors sprang up, as if by magic, throughout Europe.

Multitudes, of untold numbers, the great and the small, the rich and the poor, the powerful and the lowly, united under Mary's gonfalon.

The Sovereign Pontiffs, from the establishment of the Order, distinguished themselves by their devotion to our Lady of Dolors. Popes Alexander IV (d.1261), Urban IV (d.1264), Clement IV (d.1268), and Nicolas IV (d.1292), having been enrolled in the Confraternity of the Seven Dolors, ennobled it, as did others later, by many diplomas; and enriched it with a spiritual treasure of indulgences. In a similar manner, Benedict XIII (d.1730), Clement XII (d.1740), and Benedict XIV (d.1758) published Bulls in favor of the members of the Confraternity.

This same devotion was practiced by Clement XIII (d.1769), Pius VI (d.1799), Pius VII (d.1823), Gregory XVI (d.1846), et al.

In France, Louis IX (d.1270), Philip III, Philip IV (d.1314), and the greater part of the nobility and of the Princesses of his Court, belonged to the Order.

In Germany, the Emperor, Rodolph I (d.1291), the Founder of Austrian greatness, with his Empress and many Princes of the Empire were ardent members.

In Italy, a great part of the nobility of Tuscany, of Romagna and of Umbria dedicated themselves to the Service of Mary, under the banner of the Confraternity.

Later, in 1375, the Servites were sent by Pope Gregory XI to Spain, where we find enrolled in the Confraternity Henry, King of Castille; Peter IV of Arragon, and John of Navarre. About the same time, Emperor Charles IV and Ladislaus IV, King of Poland, received the scapular and entered the Confraternity.

It would be tedious to enumerate, only in part, the great characters of history who belonged to the Third Order and Confraternity; as, for example, the rulers of Mirandola, of Parma, of Mantua, of Tuscany, of Savoy, of Burgundy; and, nearly all of the Emperors and Archdukes of Austria were members and protectors of the Confraternity.

To those joining the Confraternity, the scapular and Servite Rosary are of great significance; and these are conferred when membership is obtained.

The black scapular which belongs to the Order of Servants of Mary (Servites) was given to the Seven Holy Founders by Mary, our Sorrowful Mother, herself, when she appeared to them on Monte Senario and showed them the habit they were to wear.

In memory of this miraculous reception of the habit, they were not content with giving it to the numerous candidates who applied for it, but they also instituted a little habit, or scapular, to be worn by those who were unable to observe the rigors of conventual discipline.

Close upon the institution of the Scapular, came the Servite Rosary, commonly called the Rosary of the Seven Dolors; a devotion by which we may condole daily with the most afflicted Mother in her principal sorrows.

The devotion of the Servite Rosary was instituted by the Seven Holy Founders of the Servite Order in the course of the 13th century. The first Rosary belonged to St. Philip Benizi, and is still to be seen at Todi, Italy, where it is carefully kept with the body of this great servant and apostle of the Sorrowful Mother.



This, then, is the illustrious origin of the Scapular and Rosary, distributed by the Servite Fathers to those who desire to belong to the Confraternity of Our Lady of Sorrows, and to be united, as fellow servants of Mary, to the Order; *ab ipsa Deipara Virgine in memoriam suorum Dolorum habitu lugubri assignato, instituto*; as is mentioned by the Sacred Congregation of Rites in the Decree concerning the proper office of the Seven Dolors given May 16th, 1673; and confirmed by Pope Clement X on the 17th day of the same month, and approved by Benedict XIII; and, before them, by Innocent VIII, in the golden Bull, called the "*Mare magnum Ordinis Servorum*."

Momentous have been the effects in the past where this Confraternity has been organized and has flourished and has exercised its influence. For example, we refer to the following:

Father Tausch, S.J. and Father Engelgrave, S.J. relate that scarcely had Philip I, Archduke of Austria and King of Spain, become instrumental in having the Confraternity of the Seven Dolors instituted in Flanders, than he saw the wonderful effects produced by it. The civil war which had so long desolated the country entirely ceased, and the towns, once so wicked, became so many Ninevehs.

Most extraordinary favors were granted through the Confraternity to Maximilian, Ferdinand, Mathias, and to many others.

A further and most recent development has been the function granted to the Sanctuary of Our Sorrowful Mother of admitting applicants to membership within the Confraternity, by removing difficulties in obtaining membership.

Through a special rescript from Rome, May 1928, the Sanctuary received the Official Charter for the establishment of the National Sanctuary Confraternity of the Seven Dolors, with extraordinary privileges. No longer need this Confraternity be established locally in order for one to become a member. The Holy See has made the Sanctuary Confraternity nation wide, thereby enabling applicants to enjoy the extraordinary privileges which they could not otherwise possess.

Through this special rescript to the Sanctuary, all pastors, their assistants, and missionary priests, receive the faculties, through the Sanctuary's delegation, to enroll members in this Confraternity, after they have recognized Mary's Martyrdom with seven sacrifices.

In the Diploma of Erection, given at Rome on the 25th day of May in the year of 1928, and of the institution of the Order 695, these special faculties here below stated were conferred:

We further grant to the Rector of the National Sanctuary of Our Sorrowful Mother, Portland, Oregon, the faculty of subdelegating priests outside of the aforesaid Sanctuary to enroll the faithful in the black scapular, and to bless the Rosary of the Seven Dolors, each time the same is requested by a prospective member through the National Sanctuary Confraternity, etc. ("*Facultatem pariter eidem Rectori facimus subdelegandi Sacerdotes, singulis vicibus, ad imponendum s. Scapulare Christifidelibus ac ad benedicendam Coronam, etiam extra Sanctuarium.*")

The presentation of these privileges and faculties afford the assurance to all who read these pages that they can enter into the family life over which Mary our Mother shows her special predilection and guidance.

Barriers have been removed and the gates thrown wide open through which Mary's children may enter as members of the Confraternity.

May her clients ever increase in number, and may their hearts, warmed by maternal love, proclaim the satisfaction they feel in this distinguishing mark of appreciation, and may their voices speak out the unity of mutual affection and love; and, even as all nature proclaims the existence of God, so may they sing forth her praises and call down her intercession, and be in holy unison with the teachings of her Divine Son, for she is Mother of Him and of us; and bring others unto this knowledge. Thus will the devotion and chivalrous spirit of the past be made real in a glorious and ever continuing future.



As those of old obeyed the call  
When holy vision to them came,  
So may Her children, one and all,  
To others go in Mary's name.  
United with the saints of old,  
Let many of Her love be taught.  
To many be Her sorrows told;  
And many unto Her be brought.

More than the saints whose memory we revere, more than the various heroes of the Christian faith, we honor Her by whom Christ came; for, in a manner real and true to the heart of humanity, she is both one with us and partaker of that grace we would receive.

Time, old as Christianity, has been filled with this thought of Motherhood. It is part of the inheritance of the faith.

At this moment in unison with all the past, we are raising this human spiritual Ideal to the loftiest heights of religious aspiration. We are one with all the ages of the past, but now the past has been transformed into the glorious promise of an eternal future.

We are continuing the fellowship of devoted heroes; and, by bonds of confraternity united with them, are now furnishing to the pilgrims of our own day appropriate means by which they can come closer unto the Divine.

May we feel that we are united with those Seven to whom Mary revealed the message of peace and goodwill and whose loyalty and devotion we are soon to celebrate.

The Pleiades, in heaven, forever shine;  
Of mystic number, known so well of old,  
By which completeness was in symbol told;  
And seven has long become the name and sign  
Of leaders, sights, and wonders; grand and fine.  
And seven there were, who left their place and gold.  
Seven centuries their onward course have rolled,  
Since they laid all aside for the divine.  
Ye holy men of old! the time draws near  
To celebrate your piety and zeal.  
On farthest shores; and, lo! those shores are here,  
Great symbols rise that shall your thought reveal;  
To prove; that, though all else may disappear,  
Yet faith and love remain forever real.

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